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PREFACE

There have been increasing demands in recent years for copies of the Annual Reports on Epigraphy, published in the last two decades of the last and the first half of the present centuries, from scholars and institutions interested in epigraphical studies and research. And these Reports have been long out of print. It was, therefore, decided to bring out reprints of these rare and very useful Reports starting from the initial year 1887 in convenient volumes. The present one, consisting of such Reports for the years 1922 - 1925 is the sixth of the reprint series and will be followed in quick succession by others containing Reports for the subsequent years.

It is hoped that this re-publication will go a long way in sustaining and furthering interest in epigraphical studies. I wish to record here my deep sense of gratitude to Dr. M. S. Nagaraja Rao, Director General, Archaeological Survey of India, New Delhi, but for whose sympathetic consideration and approval, this useful reprint series would have remained a dream. Shri J. C. Gupta, Production Officer in my Office, has been largely responsible for the preparation of this reprint scheme and also for the actual printing and production.

K. V. Ramesh

Director (Epigraphy)

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ANNUAL REPORT
ON
SOUTH-INDIAN EPIGRAPHY

FOR THE YEAR ENDING 31ST MARCH 1923



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ANNUAL REPORT ON SOUTH-INDIAN EPIGRAPHY FOR THE YEAR ENDING 31ST MARCH 1923.

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ANNUAL REPORT ON SOUTH-INDIAN EPIGRAPHY FOR THE YEAR 1922-23.

PART I.

OFFICE ROUTINE.

During the year 1922-23 for which the subjoined report is submitted to Government, I had, on account of serious illness, to take leave on average pay for two months and twenty-six days with effect from 8th August 1922 (Notification No. 252, dated 10th July 1923 of the Government of India, Department of Education, Health and Lands, A and E). I returned to duty on 3rd November of the same year. During my absence M.R.Ry. K. V. Subrahmanya Ayyar Avargal, Assistant Superintendent for Epigraphy in the office of the Government Epigraphist for India, Fernhill, Nilgiris, officiated for me. Consequent on the confirmation of Mr. K. V. Subrahmanya Ayyar as Assistant Superintendent for Epigraphy with effect from 22nd February 1923, Messrs. C. R. Krishnamacharlu and A. S. Ramanatha Ayyar, who were provisionally permanent Junior Assistant and Epigraphical Student respectively, have been confirmed in their appointments. At the request of the Travancore Durbar for a trained Epigraphist being deputed from this department for the post of the Superintendent of Archaeology in the State, Mr. A. S. Ramanatha Ayyar's services were transferred to the Durbar for a period of three years with effect from 14th September 1922. The Kanarese Epigraphical Student, Mr. N. Lakshminarayana Rao, was confirmed in his appointment with effect from 11th August 1922.

2. The Temporary Establishment for publication which was originally expected to cease on 30th June 1922 as stated in my last report continued to exist till the 28th February 1923 on which date it was disbanded under orders of the Government of India communicated with their letter No. 249 A. & E., dated the 8th August 1922.

3. Mr. C. R. Krishnamacharlu, the Senior Assistant, was granted leave on average pay for one month and twenty-five days from 7th September 1922. The Junior Assistant, Mr. G. V. Srinivasa Rao, was also granted similar leave for one month and seven days from 8th May 1922. Mr. V. Venkatasubba Ayyar, the Tamil Epigraphical Student, had leave for one month and fifteen days with effect from 1st March 1923. The Typist, Mr. K. Somasundaram Pillai, had privilege leave for three months from 15th June 1922. Mr. P. V. Jagadisa Ayyar of the Temporary Establishment had leave on average pay for three months and fifteen days at the first instance from 31st July 1922 and for 27 days from 10th February 1923 to 8th March 1923 on which latter date his appointment in this office ceased.

THE ASSISTANT SUPERINTENDENT'S TOUR.

4. After my return from the Jeypore Agency on 1st May 1922, I did not undertake any tour during the year under report, partly on account of my indifferent health and partly on account of instructions of the Government to minimise expenditure under travelling allowances. Mr. K. V. Subrahmanya Ayyar, during his officiating period, left Madras on 29th August 1922 accompanied by Mr. G. V. Srinivasa Rao to examine certain Pallava and other early inscriptions at Mahābalipuram in the Chingleput district where he discovered and copied some fresh inscriptions of the Pallava times. Photographs of relief sculptures of the Pallava kings Simhavishnu I and his son Mahēndravarmān I found in the Ādiyarāha cave-temple at the place have been secured by him on this occasion and forwarded to the Government Epigraphist for India. The existence of these royal sculptures here was already noticed by Rao Bahadur H. Krishna Sastri in 1912 and noted in the Epigraphical report for 1913 (Nos. 205 and 206 of Appendix D). A ground plan of this rock-cut temple was also prepared under Mr. Ayyar's instructions. The inscriptions copied by him here number six and are registered as Nos. 661 to 666 of Appendix B. Mr. Subrahmanya Ayyar returned to Madras on 2nd September 1922 and proceeded on 15th September 1922 to Conjeeveram and Māmaṇḍūr to examine *in situ* certain inscriptions, accompanied by Mr. G. V. Srinivasa Rao. They returned to Madras on 19th September 1922. On

21st September 1922 Mr. K. V. Subrahmanya Ayyar left Madras for Ootacamund where he stopped till 26th September 1922. He then proceeded to the Coimbatore district and copied 56 inscriptions at Annūr and 23 at Kōyilpālayam and returned to Madras on 6th October 1922. From this date till 3rd November 1922, when I took charge from him he remained at head-quarters. Subsequent to my resumption of office I undertook no tours during the year for the reasons already mentioned.

TOURS OF THE ESTABLISHMENT.

5. After his return along with me from Jeypore in May 1922, Mr. C. R. Krishnamacharlu, the Senior Assistant, did not go on tour for some months. On 13th February 1923 he left Madras for Bezwada to meet the Government Epigraphist for India with whom he examined certain inscriptions, under publication in *South-Indian Inscriptions* (texts), at Bezwada and Gudivāda in the Kistnā district and at Palivela, Drākshārāmam and Bhīmavaram in the Godavari district. Thence he accompanied the Government Epigraphist to the Udayagiri and Khandagiri hills near Bhuvaneswar in Orissa where they stopped from 24th February 1923 to 6th March 1923 for examining *in situ* the Prākṛit inscription of the Kāṇva king Khāravēla of about B. C. 160 engraved in the Hathigumpha cavern and other inscriptions of the same and later periods engraved in the adjoining cave-temples. They left the Khandagiri hills on the 7th March, and on their return journey they examined the natural caverns on the hillock called Pāṇḍavulamitta near Gōpālapatnam which is situated at a distance of seven miles from the Tuni Railway station on the sea-side and which belongs to the Sarvasiddhi taluk of the Vizagapatam district. One of these is of pretty large size measuring roughly 40 feet by 20 feet. It faces the south east and commands a distant view of the sea. The cavern is a little over a man's height. All the three caverns here bear clear marks of ancient occupation, probably by monks, but none of these has any inscriptions in it. The Śiva temple on the top of the hill contains a worn-out Telugu inscription of about the 11th century A.D. The village and the hill with caves are noticed by Mr. Sewell on page 17 of the *Lists of Antiquities*, Vol. I. This hill is, in all probability, identical with the one of the same name mentioned on the same page under Mangavaram which is not far from Gōpālapatnam. They also examined *in situ* the Āndhra inscription at Koḍavali, near Pithapuram in the Godavari district belonging to king Vāsishṭhīputra Chāḍasāta and took fresh copies of the record for the use of the Government Epigraphist. On a thorough examination of the hill on which this inscription is engraved in a well the Government Epigraphist has come to the conclusion that there are ruins of a *stūpa* here, which have not hitherto been noticed. The spot appears worthy of excavation and investigation. Mr. Krishnamacharlu returned to headquarters from this tour on 21st March 1923.

6. Mr. G. V. Srinivasa Rao, the Junior Assistant, in addition to the tour with the officiating Assistant Superintendent in September 1922 as detailed in paragraph 4 above, left Madras for Fernhill on 30th October 1922 where he worked till 9th November 1922 in the Office of the Government Epigraphist for India at checking the Ceylon Tamil inscriptions under publication. Leaving Fernhill on the 10th November he visited a few villages in the Tanjore, Ramnad, Madura and Coimbatore districts. He returned to Madras on 3rd February 1923 and proceeded to Conjeeveram on 6th February 1923 to conduct a portion of the village survey of the taluk. He carried on this work from 7th February to 7th March 1923 when he returned to Madras. He visited 70 villages in the taluk and copied 106 inscriptions in them. His collection from the stray places amounts to 227 inscriptions, thus bringing up his entire collection to 333 inscriptions.

7. At Āymūr in the Tirutturaipundi taluk, Tanjore district, Mr. Srinivasa Rao has noticed a mound about a mile in circumference. Near this are seen old burnt bricks and pieces of pottery which suggest the existence of an ancient village here, remains of which may be laid bare by excavation. The mound has not been noticed by Mr. Sewell. Mr. Srinivasa Rao reports also the existence of a cave temple of god Rāṅganātha on the hill at Tiruttāṅgal in the Sattur taluk of the Ramnad district which from his description appears to resemble a Pallava cave temple. The temple is unicellular in design with a front verandah borne on two pillars in the middle and two pilasters one at each end of the verandah. The cave is unfortunately void of any

inscription. But the antiquity of the monastic occupation of the hill is confirmed by the existence also of a natural cavern on it within a few yards from this temple on the other side of the rock. The cavern is peculiar in being semi-circular in design. The hill is noticed by Mr. Sewell on page 305 of *Lists of Antiquities*, Vol. I.

8. Remains of pre-historic monuments like cairns, dolmens etc., are also reported by Mr. Rao to exist in the Perumāl hills about seven or eight miles from Kodaikanal on the ghat-road. Mr. Sewell in his *Lists of Antiquities*, Volume I, and Mr. Francis in the *Madura District Gazetteer*, Volume I, also refer to these. They do not appear to have been examined by the Archæological Superintendent. He has been addressed in the matter.

Among the villages of the Conjeeveram taluk examined during the year, there are strong reasons to suppose that Śīrūvākkam was formerly a Jaina centre; for we are informed in an old inscription from the place (No. 64 of Appendix C) of a gift made to a Jaina temple called Śrīkaranapperumballi at Śīrūvākkam. At Uttiramērūr in the same taluk is also noticed a stone image of a Jaina teacher represented with an umbrella over his head (probably Ādinātha) in the Vishṇu temple of Sundaravarada-Perumāl.

9. At the request of the Government Epigraphist for India Mr. Venkatasubba Ayyar, the Tamil Epigraphical Student, was deputed to work in his office in connexion with the inscriptions under publication, from 22nd May to 2nd August 1922. He returned to Madras on 3rd August 1922. Subsequently he went on tour on 9th November 1922 and copied 93 inscriptions in some villages of Trichinopoly, Chingleput, North Arcot and South Arcot districts. The work in these places occupied him till 30th December 1922. He then commenced the villagewar survey of the Conjeeveram taluk which kept him engaged till the 21st February 1923, when he suddenly fell ill while working at Uttiramērūr and was permitted to return to headquarters at his request. He visited in all 122 villages of the taluk and copied 72 inscriptions. The joint epigraphical survey of the Conjeeveram taluk conducted by Messrs. G. V. Srinivasa Rao and V. Venkatasubba Ayyar has resulted in the examination of 192 villages and a collection of 178 inscriptions in addition to the 57 records collected in the eight villages of the taluk visited last year and noticed in the epigraphical report for the same. Mr. Venkatasubba Ayyar's entire collection amounts to 165 inscriptions.

10. In the Kōḍaṇḍarāma-Perumāl temple at Madhurāntakam which was visited by Mr. Venkatasubba Ayyar is pointed out a particular tree as the one under which Uḍaiyavar, i.e., the great Vaiṣṇava reformer Rāmānuja, met his *guru*. The new Tāyār (goddess) shrine of this temple has an interesting tradition attached to it. Lionel Place who was the Collector of the district (A.D. 1795—98) and who had made several unsuccessful attempts to embank the local tank lastly took a vow to repair the goddess' shrine if his exertions were crowned with success. The last attempt was successful and he accordingly built the shrine in which is now seen a beam bearing the inscription (No. 392 of Appendix B) stating that the shrine is the gift of Lionel Place.

11. At Ānandamaṅgalam Mr. Venkatasubba Ayyar noticed sculptures of Jaina Tīrthaṅkaras on a rock in the neighbouring hillock. Among these is one which occupies the central place and which is said to be the figure of Ananta-Tīrthaṅkara. It is very likely that the village has been named after this Tīrthaṅkara. The village itself has no Jaina inhabitants now. But the Jains of the neighbouring villages assemble here and offer worship to the images once in a year in the Tamil month of Tai. Near Anakkāvūr is a hamlet which is now called Punadagai and which is said to have been a Jaina centre formerly. About a mile from this village are seen traces of an old village-site which was probably Jaina. It is traditionally believed that in this 'city', as it then was, the Jains were persecuted by the Śaivites. Mr. Sewell refers to the place by the name Punavati (*Lists of Antiquities*, Vol. I, p. 167) and states that the neighbouring village of Tiruvattūr, on the opposite side of the river Cheyyār, was also "formerly one of the principal towns of the Jains. Its temple probably belonged originally to those religionists who were subjected to dreadful persecutions as referred to in the local *purāṇam*". He remarks further that "at Pūnāvati are the foundations of an old Jaina temple, of which, it is said, the

walls were pulled down to raise those of the temple at Tiruvattūr. Two large Jaina idols lie prostrate on the ground at Pūnāvati and not far from them is a pool, in which the (brazen) doors and treasure of the Jaina temple are supposed to be buried." The Jainas were persecuted by being hanged, cut to pieces and crushed in oil-mills. These methods of persecution are represented by sculptures upon the walls of the Tiruvattūr temple. A close study of these sculptures should give us a picture of the intense cruelty of the medieval Śaivites and make us pause to think of the grim side of their religious fanaticism. The remarkable piece of sculpture in the temple at Tiruvattūr, which Mr. Sewell refers to, as consisting of a palmyra tree cut in a single stone and as supposed to typify the Ardhanārīśa form of Śiva, must originally have been worshipped by the Jainas as the *Kalpa-vriksha* which has a revered place in Jaina creed and ritual, or of the 'Kōra' tree which is the sacred tree worshipped in the other Jaina centre, Tirupparuttikkunru, near Conjeeveram. At the latter place are shrines for Vardhamāna and Vrishabhanātha the foundation of which local tradition ascribes to a Pallava king who built them at the instance of the teachers Vāmana and Mallishēna. Jaina monuments are also noticed in the villages of Āryaperumbākkam and Ārpākkam of this taluk in the latter of which is a Jaina temple dedicated to Ādi-Bhaṭṭāraka (i.e., Ādinātha) not noticed by Mr. Sewell. The village Māgaral which has the ancient temple of Tirumālīśvara sung by the early Śaiva saint Tirujñānasambandha possesses also the Jaina temple of Ādi-Bhaṭṭāraka which has not been noticed hitherto.

12. Mr. A. Rangaswamy Sarasvati, the Telugu Epigraphical Student, was on tour from 11th September 1922 to 5th December 1922, during which period he finished the balance, left over last year, of the villagewar survey of the Bapatla taluk and copied inscriptions at a few places in the Kistna, Guntur and Nellore districts detailed in the list given at the end of this section of the report. During the year he has visited 74 villages of the Bapatla taluk collecting 55 inscriptions and 5 stray villages which have given 9 inscriptions. His entire collection for the year amounts to 64 inscriptions. Mr. Sarasvati has secured a set of copper-plates from Mr. Uruma Sivasankara Rao of Upputūr in the Bapatla taluk which is noticed as No. 8 in Appendix A below. This is a spurious record and is identical with the one noticed by Mr. Sewell (*Lists of Antiquities*, Vol. I, p. 85) under Vupputūru. Among the villages of this taluk only two or three seem deserving of mention here. Pērali, six miles from Bapatla, is believed by the local people to have been a big city in former times and known by the name 'Peravalipaṭṇam.' This may not be mere fancy or tradition born of vanity, for we have mention of a place of this name made in a copper plate inscription of the early Eastern Chālukya king Vishṇuvardhana III (A.D. 709 to 746; Copper-plate No. 3 of 1914-15). Excavations here might reveal the existence of ancient buildings, probably, of Buddhist association on account of the proximity of the place to Buddhām (Buddhāni, Buddhavāni), a village with ancient Buddhist ruins near by (Sewell's *Lists of Antiquities*, Vol. I, page 78). At Gaṇapavaram again, about five miles from Pērali, there are remains of an old village-site. According to the local report the ruins seem to lie within a depth of 4 or 5 feet underground. Large-sized bricks and sculptured stones are reported to have been unearthed here on many occasions by the local people. Portions of fortifications are also reported to be visible in a few places. Archæological excavations only must disclose the nature of the hidden buildings and monuments.

13. Mr. N. Lakshminarayana Rao, the Kanarese Epigraphical Student, left Madras on tour on the 9th September 1922 and after visiting a few villages in the Anantapur, Bellary and Kurnool districts mentioned in the list below he took up the villagewar survey of the Hospet taluk. This he finished by 24th December 1922 and returned to headquarters on 29th December 1922. He visited 125 villages of the Hospet taluk out of which only 37 villages have given 71 inscriptions. The 6 stray places visited by him have given 21 inscriptions. His entire collection comes to 92 inscriptions.

14. Among the places visited by him, Kottapalli in the Nandikotkur taluk, Kurnool district, the monuments and inscriptions of which place were brought to the notice of the department by M.R.Ry. K. S. Rangaswamy Ayyangar, Supervisor of Elementary Schools, Kurnool, has temples of the Chālukyan type and inscriptions of the later Chālukyan times. The place is referred to as the 'western entrance' to

the Śrīśaila just as Tripurāntakam in the same district (which was also called Kumāragiri) is referred to as the 'eastern entrance' to it.

At Kudatani Mr. Rao copied 5 fresh records in addition to those secured by the department in 1904. At Hampi, the place of Archæological pilgrimages, an inscription of Vyāsathirtha, the famous Mādhva teacher and founder of a *matha*, has been copied for the first time now by Mr. Lakshminarayana Rao in the Viṭhalarāyasvāmin temple (No. 710 of Appendix B). The record says that this personage set up an image of the god Yōga-Varada Narasimhasvāmin in the courtyard of the Viṭhaladēva temple in Śaka 1454 (= A.D. 1532). On the hill called Śaṅkaradēvaragudda near Tōraṇagallu, Jaina monuments have been noticed and a *nisidhi* inscription of about the 14th century A.D. has been copied. Mr. Rao reports the existence of two sets of copper-plates in the office of the Sandur State which the Dewan of the State has promised to lend to this department for examination. The matter is under correspondence with the Collector of Bellary and I expect the records will be available for review in my next report.

THE YEAR'S WORK.

Publication.

15. During the year under review the progress of fresh publication work was retarded a little on account of the disbandment of the Temporary Establishment on 28th February 1923, coupled with the deputation of the Telugu-Kanarese Reader Mr. T. T. Sharman for more than ten months from 5th May 1922 to 27th February 1923, and of the Tamil Epigraphical student Mr. Venkatasubba Ayyar from 22nd May to 2nd August 1922, to work in the office of the Government Epigraphist for India in connexion with the large volume of the proofs that awaited final passing by him for *South-Indian Inscriptions*, Volume IV (Texts). The corrected proofs and proof blocks of inscriptions for these were forwarded to the Government Epigraphist from this office on 12th April 1922 together with the manuscripts. This volume has been finally passed by the Government Epigraphist and is almost ready for issue. During his officiating tenure Mr. K. V. Subrahmanya Ayyar revised for publication the transcripts of 369 stone inscriptions, i.e., Nos. 199 to 567 of 1921 and ten copper-plate inscriptions of 1921-1922, and of these he got ready for the press faircopied and compared 179 inscriptions, i.e., Nos. 199 to 377 of 1921 out of the entire collection for the year 1921-22 which was intended for being issued as a vernacular appendix to my last *Annual Report*. The printing of this appendix is in abeyance for the present as the matter is under correspondence with Government; but the appendix is expected to be issued in the near future. He made transcripts also of seven Vatteluttu copper-plates of Tirunelli and sent them to the Government Epigraphist. Four of these have been registered in Appendix A. Besides this, 522 pages of manuscript for *South-Indian Inscriptions*, Volume VI (Texts), and 2,596 pages of manuscript for *South-Indian Inscriptions*, Volume VII (Texts), were sent to the press during the year. Galley proofs of 37 pages out of the 90 pages corrected by Mr. Subrahmanya Ayyar for *South-Indian Inscriptions*, Volume V (Texts), were also sent to the press during the period. 254 pages of manuscript have been made ready for Volume VIII (Texts), but these have not been sent to the press pending instructions from the Government Epigraphist.

16. Arrangements have been made during the year for the publication of certain selected records in the *Epigraphia Indica*. Besides the Kaṅgūra grant of Dāmōdara-varman (copper-plate No. 2 of 1919-1920) which had been sent in 1921 to Professor Hultzsch for editing, the Uralam plates of the early Eastern Gaṅga king Hastivarman (copper-plate No. 3 of 1919-1920) and the Koṇḍanāgūru grant of the Eastern Chālukya king Indravarma (copper-plate No. 2 of 1921-1922) are also under publication by the same scholar. Copper-plate records Nos. 12 and 13 of 1917-1918 have been forwarded to Mr. Ramdas Pantulu, B.A., of Jeypore at his request for the same purpose. Copper-plate No. 3 of 1921-22 and the stone inscription No. 283 of 1922 have been given to Mr. C.R. Krishnamacharlu for publication in the same journal. Messrs. G. V. Srinivasa Rao and N. Lakshminarayana Rao will jointly publish the copper-plate records Nos. 8 and 9 of 1921-22; and Mr. A. Rangaswami Sarasvati will publish Nos. 5 to 8 and 13 and 14 of 1919-20. Mr. A. S. Ramanatha Ayyar has undertaken to publish No. 369 of 1921 in the same journal.

17. Papers on the Nidūr inscriptions of Kulōttuṅga-Chōla II (Nos. 534 and 585 of 1921) and the Sōmalāpura grant of Virūpāksha (copper-plate No. 2 of 1913-14) of this office have been sent up for the *Epigraphia Indica* by Mr. K. V. Subrahmanya Ayyar. Mr. C. R. Krishnamacharlu has contributed to this journal a paper on the Garavapādu grant of Kākati Ganapati (No. 4 of 1916-17).

Collection.

18. The preparation of the Epigraphical Report for the year 1921-22 occupied my staff and myself from the beginning of May till the 15th of July 1922 on which date the advance copies of the same were sent to the Government of Madras through the Government Epigraphist for India. The advance copy to the Director-General of Archæology was sent on 17th July 1922. The issue of this report has been delayed for want of specific orders from the Government of India for printing the same in the Government Press, Madras. The year's tour of the establishment which began about the middle of September 1922 and ended about the beginning of March 1923 has resulted in the total collection of 683 inscriptions. Mr. Hirananda Sastri, M.A., Superintendent for Epigraphy, sent me a copy of a Telugu inscription which was discovered newly by him at Ellore in the ruins of a temple. This has also been included in this report with his permission. As desired by him, a fragmentary inscription on a stone unearthed in the excavations conducted by him about the basement of the cathedral at San Thomé, Mylapore, Madras, was also copied (No. 215 of Appendix C). A fragmentary inscription of Rājarāja I found on a broken pillar placed in the veranda of the Bishop's quarters in the same place was also copied (No. 216 of Appendix C). The transcripts and translations of the Persian inscriptions included in the Appendices to this report have been kindly furnished to me by Mr. Syed Ali Ashgar Bilgrami, B.A., the Nazim of the Archæological Department of His Exalted Highness the Nizam's Government.

19. The tour programme for the year 1922-23 has been finished mostly excepting the following places :—

- | | | | |
|-------------------------|----|----|---|
| (1) Pallāvaram | .. | .. | The question of the removal of the walls that block the inscriptions is under correspondence with the trustees. |
| (2) Śingaperumālkkōyil. | .. | .. | Do. do. |

The other places, Koduṅgalūr, two firkas of the Conjeeveram taluk, Tirupunitura, Mollēru, Saṅgamēśvaram and Pūdaṅguḍi which have not been examined for want of time, will be taken up during the current year.

20. The copper-plate collection of the year has unfortunately no interesting feature about it. It consists of the 15 records given in Appendix A below. Of these, Nos. 1 to 4 received from the Government Epigraphist for India are in Vatteluttu and contain no valuable historical information. No 5 secured by Mr. P. V. Jagadisa Ayyar, formerly a Reader in this office, is of some importance since it gives the late date, 61st year, for the reign of the later Pallava king Nandivarman III found in copper-plate records and confirms the correctness of the dates, 62nd regnal year, given for him in the Tiruvallam rock inscription (*South-Indian Inscriptions*, Volume III, page 91) and the 65th year given in the stone inscription found at Mahābalipuram (No. 666 of 1922). Nos. 6 and 7 are later Vijayanagara records of Śaka 1513 and 1534 respectively. Among the rest only two are worth mentioning. No. 9 belongs to the Reddi king Anna-Vēma *alias* Viranārāyaṇa and No. 14 purports to belong to the Western Chālukya king Pulakēśin II Satyāśraya. The late Mr. K. V. Lakshmana Rao, M. A., has already published the record in the journal of the Bhandarkar Institute. This, by its wording and palæography, does not seem to warrant the antiquity to which it lays claim. No. 15 of Appendix A is a grant of the Reddi king Anna-Vēma dated in Śaka 1293. This was sent by the Collector of the Kistna district for my examination at the instance of the Government Epigraphist for India.

21. Appendices B and C contain the 683 stone inscriptions, collected during the year 1922-23, in addition to the 80 inscriptions, collected in the Bapatla taluk, Guntur district and the Madanapalle taluk, Chittoor district, during the previous year but not included in the report for that year (see *ibid.*, Part I, paragraph 16). The 12 photographs prepared during the year are listed in Appendix D; and

Appendix E contains as usual the calculations of important dates made by Mr. Venkatasubba Ayyar, the Tamil Epigraphical Student, and kindly revised by Mr. Swamikannu Pillai, for this report.

Conservation.

22. Under the head of Conservation it may be noted that the following copper-plates which are of an early period have been purchased during the year for the Madras Museum on my recommendation :—

(1) Copper-plate grant issued by the 'Lord of Chikkūra'—published by the late Mr. T. A. Gopinatha Rao in *Epigraphia Indica*, Volume XIII, No. 6.

(2) The Rāgōlu plates of Śaktivarman—published by Dr. Hultzsch, *ibid.*, Volume XII, No. 1.

(3) The Bṛihatprōshtha plates of Umavarman—*ibid.*, No. 2.

(4) The Kōṇḍanāgūru grant of the Eastern Chālukya king Indravarman (No. 2 of 1921-22).

(5) The grant of the Eastern Chālukya king Rājārāja II (No. 3 of 1921-22). Besides these, a collection of manuscripts and sketches on 'ancient *śilpāsāstra*' prepared by the late Mr. T. A. Gopinatha Rao was purchased by the Government of India for a sum of Rs. 2,500 paid through this office.

23. Subjoined is the statement under the main heads of expenditure of the Assistant Archæological Superintendent for Epigraphy, during 1922-23 :—

Receipts.—Nil.

Expenditure.

							RS.	A.	P.
Assistant Superintendent for Epigraphy	..	..	..	..	..	..	6,217	11	0
Permanent Establishment	..	..	..	..	..	..	11,631	6	0
Temporary Establishment	..	..	..	..	..	..	5,976	9	0
Assistant Superintendent's Travelling Allowance	..	..	..	..	..	..	1,617	10	0
Establishment Travelling Allowance	..	..	..	..	..	..	3,685	1	0
Contingencies	..	..	..	..	..	..	5,696	6	6
Total							34,824	11	6

Return of stores of the Epigraphical Branch of the Archæological Department, Madras, for the year ending 31st March 1923.

Name of articles with description.	Balance on 1st April 1920.		Received during 1920-21.		Total of (2) and (3).		Written off during 1920-21.		Balance on 31st March 1921.		Remarks.
	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	
(1)		(2)		(3)		(4)		(5)		(6)	(7)
Watson and Son's full plate camera with six slides, one Voigtlander lens with six diaphragms, one viewfinder, one tripod stand and one Bush Rapid Applanet lens.	1 set	RS. 550 0 0	..	..	1 set	RS. 550 0 0	..	..	1 set	RS. 550 0 0	Vide G.O. Nos. 607, 608, Public, dated 7th August 1893.
Chubb's lock with key.	1	..	..	..	1	..	..	..	1	..	Price not known.
Typewriter (3-14 Underwood).	1	350 0 0	..	..	1	350 0 0	..	..	1	350 0 0	..
Tent articles (11 bundles).	1 set	..	..	..	1 set	..	..	..	1	..	Price not known.
Mathematical instrument box No. 2 supplied by the Public Works Secretariat.	1	36 5 0	..	..	1	36 5 0	..	..	1	36 5 0	Vide G.O. No. 2050 W., dated 3rd November 1916.
Cycle ('Preference') with accessories.	..	..	1	249 10 0	1	249 10 0	..	..	1	249 10 0	G.O. No. 1003, Home (Education), dated 3rd September 1920.

24. Stone inscriptions copied at the following places are registered in Appendices B and C :—

I. **Anantapur district.**—Paṭṇam (Nos. 667-671 of Appendix B) (*Kadiri*).

II. **North Arcot district.**—Bādūr (Nos. 410-417 of Appendix B) (*Wandiwash*); Vāyalūr (Nos. 418-425 of Appendix B) (*Wandiwash*); Anakkāvūr (Nos. 431-437 of Appendix B); Kōvalūr (Nos. 438 and 439 of Appendix B) and Ākkūr (*Cheygar*).

III. **South Arcot district.**—Agaram (Nos. 368-388 of Appendix B) and Chintāmaṇi (Nos. 389 and 390 of Appendix B) (*Villupuram*).

IV. **Bellary district.**—Siruguppa (Nos. 672-676 of Appendix B) (*Siruguppa*); 37 villages of the Hospet taluk¹ (Nos. 679-738 and Nos. 743-753 of Appendix B); Kumārasvāmi hills (Sandur State) (Nos. 739-742 of Appendix B).

V. **Chingleput district.**—47 villages of the Conjeeveram taluk³ (Nos. 37-214 of Appendix C); Madhurāntakam (Nos. 391-409 of Appendix B) and Ānandamaṅgalam (Nos. 426-430 of Appendix B); Karuṅḡli² (*Madhurantakam*); Kāyār (Nos. 440-445 of Appendix B) and Mahābalipuram (Nos. 661-666 of Appendix B) (*Chingleput*).

VI. **Chittoor district.**—46 villages of the Madanapalle taluk⁴ (Nos. 295-351 of Appendix B).

VII. **Coimbatore district.**—Idigarai (Nos. 5-36 of Appendix C) (*Coimbatore*); Anṇūr (Nos. 581-636 of Appendix B) (*Avanasi*); Kōyilpālayam (Nos. 637-659 of Appendix B) (*Erode*).

VIII. **Guntur district.**—29 villages of the Bapatla taluk⁵ (Nos. 754-831 of Appendix B); Mulukuduru (No. 832 of Appendix B) (*Repalle*); Addanki (No. 838 of Appendix B) and Dharmavaram (Nos. 839-841 of Appendix B) (*Ongole*).

IX. **Kistna district.**—Pāmaru (No. 833 of Appendix B) and Mallavōlu (No. 834 of Appendix B) (*Bandar*); Ākiripalle (Nos. 835-837 of Appendix B) (*Gannavaram*); Ellore (No. 842 of Appendix B) (*Ellore*).

X. **Kurnool district.**—Kottapālli (Nos. 677 and 678 of Appendix B) (*Nandikotkur*).

XI. **Madras district.**—San Thome (Nos. 215 and 216 of Appendix C) (*Madras*).

XII. **Madura district.**—Pūmbārai (Nos. 3 and 4 of Appendix C) (*Kodai-kanal*), Puttūr (*Dindigul*).

XIII. **Ramnad district.**—Kondagai (Nos. 1 and 2 of Appendix C) (*Ramnad*); Tiruttāṅgal (Nos. 540-580 of Appendix B) (*Sattur*).

XIV. **Tanjore district.**—Pāpanāsam (Nos. 446-477 of Appendix B) and Arayapuram (Nos. 478-481 of Appendix B) (*Papanasam*); Āvarāni (Nos. 482-493 of Appendix B) (*Negapatam*); Tirukkannapuram (Nos. 494-537 of Appendix B) and Kūṇḍalūr (Nos. 538 and 539 of Appendix B) (*Nannilam*); Āymūr¹ and Vellāla-Korukkai¹ (*Tirutturaippundi*).

XV. **Trichinopoly district.**—Vēmbaṇūr (Nos. 352-367 of Appendix B) (*Kulittalai*); Pillāṅkulam (No. 660 of Appendix B) (*Perambalur*).

(1) In all 125 villages were visited.

(2) Did not contain inscriptions.

(3) In all 192 villages were visited.

(4) In all 197 villages were visited in the year 1921-22.

(5) Do. 74 do. do. in addition to 47 villages visited last year.

G. VENKOBΑ RAO,

Assistant Archaeological Superintendent.

for Epigraphy, Southern Circle.

Tour programme of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the field season of 1923-24.

A.—Places reported by Government officers and private gentlemen to contain inscriptions and places selected by this office.

Number.	Name of village.	Taluk and district.	Remarks.
1	Alagapuri	Sivaganga—Ramnad ..	Reported to contain inscriptions.
2	Avanigadda	Divi—Kistna	Inscription on a beam in the gōpura of the temple.
3	Bollavaram	Nandikotkur—Kurnool ..	Inscriptions in the deserted temple.
4	Brahmanakotakuru	Do.	Do. Bhōgēśvara temple.
5	Cuddalore	Cuddalore—South Arcot ..	To copy inscriptions in the temples.
6	Doddanala	Markapur—Kurnool ..	Do.
7	Dūsi-Mamaṇḍūr	Cheyyar—North Arcot ..	Inscriptions on a slab near the tank.
8	Eriyūr	Sivaganga—Ramnad ..	Reported to contain inscriptions.
9	Gadur	Bandar—Kistna	To copy inscriptions in the recently discovered ruins of a mosque.
10	Kalahasti	Chittoor—Chittoor	To copy the inscriptions left uncopied in previous years.
11	Kallaṅguḍi	Tiruppattur—Ramnad ..	Reported to contain inscriptions.
12	Karuvili	Nannilam—Tanjore	Do.
13	Koṣṭhaṅgaḷor	Wandiwash—North Arcot ..	Do.
14	Kōyil Tēvarayanpēṭṭai	Papanasam—Tanjore ..	Śiva temple with inscriptions.
15	Kūvattūr	Madurantakam—Chingleput ..	Reported to contain inscriptions.
16	Maḍaviḷagam	Tirukkoyilur—South Arcot ..	Do.
17	Manamadara	Sivaganga—Ramnad ..	Śiva temple with inscriptions.
18	Moileru	Polavaram—Godavari ..	A small inscribed slab on the Talapukonda hillock.
19	Nedunḡunam	Wandiwash—North Arcot ..	To copy the uncopied inscriptions of the temple.
20	Padmanābham	Bimlipatam—Vizagapatam ..	Reported to contain inscriptions.
21	Pallavaram	Saidapet—Chingleput ..	To copy the beginning of the Pallava inscriptions in the cave temple.
22	Peddapulipakka	Bēzwada—Kistna	Reported to contain inscriptions.
23	Pechchikōyil	Sivaganga—Ramnad ..	Do.
24	Pirānmalai	Tiruppattur—Ramnad ..	To copy the uncopied inscriptions of the temple.
25	Pūdaṅguḍi	Manantoddy—Malabar ..	Two inscriptions in the Vishnu temple.
26	Pattūr	Tirumangalam—Madura ..	Śiva temple with inscriptions.
27	Saṅgamēśvaram	Nandikotkur—Kurnool ..	Two old inscriptions in the Saṅgamēśvara temple.
28	Śiṅgaperumāḷkōyil	Chingleput—Chingleput ..	To examine the interior of the cave temple.
29	Śiruguppa	Śiruguppa—Bellary	Inscribed slab on the Deśanūr anicut.
30	Śiruvālūr	Tindivanam—South Arcot ..	Temple with inscriptions.
31	Śiruvāyal	Ramnad—Ramnad	Reported to contain inscriptions.
32	Tirukkōshṭiyūr	Tirupattur—Ramnad ..	Do.
33	Tirumalai	Do.	Do.
34	Trippunittura	Cochin State	Two Vatteḷuttu inscriptions in a church.
35	Vaḍavanpāṭṭi	Sivaganga—Ramnad ..	Reported to contain inscriptions.
36	Veṅkaṭadripaḷayam	Markapur—Kurnool ..	Inscriptions in the Vishnu temple.
37	Vīraḷagar	Sivaganga—Ramnad ..	Reported to contain inscriptions.
38	Vīrūr	Atmakur—Nellore	An inscribed slab in the Mallikarjunaśvami temple.

B. Detailed survey of inscriptions—talukwar.

1. Conjeeveram (two remaining firkas)—Chingleput district.
2. Mayavaram—Tanjore district.
3. Nandigama—Kistna ..
4. Rayadrug—Bellary ..

I have the honour to be,

Sir,

Your most obedient servant,

G. VENKOBΑ RAO,
Assistant Archæological Superintendent
for Epigraphy, Southern Circle.

APPENDIX.

A.—List of copper-plates examined during the year 1922-23.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where and by whom to be published.	Remarks.
1	Government Epigraphist for India.	....	....	Mesha of the year with Jupiter in Rishabha.	Tamil in Vaṭ-ṭelutta.	Returned to the Government Epigraphist for India.	....	Damaged and sense obscure. Seems to record a gift of land and money by one Vaḍa Nayar of Padavaḍi for worship and offerings in the temple of Tirunelli-Āḷvaṇ. The land and money were left in charge of different individuals for the supply of the necessary rice, oil, fruits, etc.
2	Do.	....	....	Makara of the year with Jupiter in Karkāṭaka.	Do.	Do.	...	Records a gift of 35 kaḷañju of gold for burning a perpetual lamp in the temple of Dēva-dēvaṇ Tiruvaḍi at Tirunelli by a certain Kōḍai Irāmanaya . . . of Valluva-nāḍu. The dēvakarmis of Nelkkunṇam, including the Paṇḍaravāriyar, received the gold and undertook to provide for the burning of the lamp by commuting its interest in paddy into that of oil from the residents of Ilambilaohoberi.
3	Do.	....	....	....	Do.	Do.	....	Registers a gift of land at Amaohohanpaṭṭu Tanṇi (?) by a certain Sēri Sēnnaṇ Sīridaraṇ for providing offerings for the festival on the two dvādaśi days in the month of Mina in the temple of Dēvadevāṇ Tiruvaḍi at Tirunelli.
4	Do.	....	....	Kumbha of the year with Jupiter in Makara.	Do.	Do.	....	Records a grant of land by a certain Sattan Setṭi of Kumbaśēri for a lamp in the temple of Tiro[ne]llyu[rdevar].
5	Mr. Rm. St. Sivanandam Pillai, Kumbhakonam, through Mr. P. V. Jagadisa Ayyar.	Pallava	Kō-Vijaya-Nandivikramavarman.	61st year	Grantha and Tamil.	....	....	Gift of 16 vēli of land free of taxes in Nalgūr newly constituted into a brahmadēya village called Paṭṭattalmaṅgalam to a number of Brahmanas at the request of Maṅgala-naḍaḷvaṇ. This included the 12 vēli of land already granted as brahmadēya in the 59th year of the king. The ajñāpti was Vijaya-nallūḷaṇ of Ālappakkam. The engraver of these plates was Śrī Daṇḍi, son of Viḍēvi-dugu Pallavapperundaḍchāṇ of Aimbaniach-ohēri of Kaohhippeḍu.

A.—List of copper-plates examined during the year 1922-23—cont.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where and by whom to be published.	Remarks.
6	Mr. M. N. Srinivasacharya, the late Pandit of this office.	Vijayanagara	Venkatapatiraya-Maharaya ..	Saka 1513, Khara, Asna-dha, su., paurima, Lunar eo-lipse.	Sanskrit (Nan-dinagari).	Under corre-spondence.	....	Records the gift by the king, of the village Kayaru with its hamlet (upagraha) called Vadakkupattu, situated in Randayiram-velipattu in Kumuli-naadu a sub-division of Amuru-kottam in Padavidu-maharaja and in Changalanirpattu-sima, as sarvamanya to learned Brahmanas, divided into 84 shares and surnamed Chanchasamudra. The grant was made at the request (vijñapti) of the general (senesa) Chenchabhabu who was the son of the chief (bhupala) Ahobalesa and the Governor of Chandragiri and other forts. Among the donees were many scholars learned in grammar (śabda-śāstra) and astronomy (jyotiṣha).
7	Do.	Do.	Venkatapatiraya,	Saka 1534, Paridhavi, Magha, su. septami.	Do.	Returned to the owner.	....	Records the gift of the village Muruga-maṅgalam surnamed Gopalaśrisamudra situated in the Padavidu-maharaja, Tondira-maṅdala, Chengalippattu-sima, Randayirapattu, Kumuli-naadu and Amuri-kotta as sarvamanya to the scholar, Rama-krishna-josya of the Harita-gotra, Apas-tamba-sūtra, and Yajus-śakha who was well versed in the Vedas, Vedāṅgas, Tarka (logic), Smṛiti and Sūryasiddhanta, and who was the son of Mallikarjunaradhya and Gangambika and the grandson of Liṅganaradhya of the Svaramaṅdala family. The grant was made in the presence of the god Venkatesa.
8	Mr. Urama Sivasankara Rao through Mr. A. Rangaswamy Sarasvati of this office.	....	....	....	Sanskrit (Nagari).	Do.	....	Records the grant by Tripathana-Pallava of the village Lavaṇapura (Upputuru) to several Brahmanas of the Yajñavalkya sect whose names and respective shares are enumerated. This grant seems to have been engraved during the time of the Vijaya-nagara king Vijaya-Bhupati.
9	The late Mr. K. V. Lakshmana Rao, M.A., Telugu Encyclopædia Office, Egmore.	Reddi ..	Anna-Vema (entitled) Vira-Narayana.	Saka 1293, Radha (i.e., Vaisakha), Lunar eclipse.	Sanskrit (in Telugu) and Telugu.	Do.	....	States that the king succeeded his brother Anna-Pota to his ancestral throne. Records the re-grant to several brahmanas of the village Uppugalla which had been resumed some time previously. The names and gotras of the donees with their respective shares are enumerated. The inscription was composed by Balasarasvati.

A.—List of copper-plates examined during the year 1922-23—cont.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where and by whom to be published.	Remarks.
10	The Reddi of Anttapura, Hospet taluk, Bellary district, through Mr. N. Lakshminarayana Rao, M.A. of this office.	....	....	Śaka 1452, (Vikriti), Vaisakha, Śu. 5.	Kannoda ..	Returned to the owner.	....	Records the details of settlement of certain villages in the Kudatini-sime and their revenue made by Billinayaka (the talavara, i.e., police) of Kudatini-naḍu, Manasa-galayya, and Musilinayaka.
11	The village Munsiff of Lakkalahalli same taluk, and district, through Mr. N. Lakshminarayana Rao.	....	....	Śaka 1358, Nala, Magha, Śu. 5.	Do.	Do.	....	Begins with a salutation to Mukhyapraja (i.e., Hanuman). Records a settlement regarding the villages in which the talavarike (i.e., police) rights respectively of the talavaras of Kudatane and Bhanaravi were fixed in the presence of a paṇḍhayati.
12	Do.	....	....	Śaka 1352, Durmati, Chaitra, ba. 5.	Do.	Do.	....	Records the grant of certain villages as manya and of certain honours by the Mahanayanka-charya Papilaraja of Sanduru and Guḍekote to a certain Burri (or Buddi)-Nayaka who helped him in reducing the refractory village of Jainakallu.
13	The Tahsildar of Dharapuram, Coimbatore district.	Vijayanagara	Achyutaraya-Maharaya ..	Śaka 1455, Nandana, Pushya, Makara-Sankramana, Uttarasha-dha, prathamā.	Sanskrit (Nandinagari).	Do.	....	Records the grant of the village Nilamburu clubbed with the village Puttur, both together renamed as Achyutendrasamudra by Balabhupati, son of Chennaraja of the Solar race and Kasyapa-gotra by order of the king. Balabhupati is stated to have been governing the Kongu-rajya with his capital at Rajarajanagara.
14	The late Mr. K.V. Lakshmana Rao, M.A., Secretary, Telugu Academy, Madras.	Western Chālukya.	Pulakesi Prithivivallabha ..	Regnal year 21, Kartika, Maha-[navami], Thursday.	Sanskrit in Archaic Telugu.	Do.	....	Records the grant of a field in the village of Irbuli in Karmarashtra by Prithvi Duvaraja in the presence of Vallabha to brahman called Veda-Sarman, a resident of Mugamur, belonging to the Saṇḍilyayana-gotra and Apastamba-sutra. The boundaries of the land granted are also given.
15	The Collector of Kistna ..	Reddi ..	Anna-Vema ..	Śaka 1293, Pausha, ba. 5, Saturday, Makara-(Sankra-mana).	Sanskrit and in Telugu Telugu.	Purchased for the Government Museum, Madras.	....	Records the gift of the village Drujjavaram surnamed as Annaveemapura on the banks of the river Malapaha in the Kurtideśa by the king, to the brahman Appayarya who was the purohita of the king and to his three younger brothers Śrirama-Bhatṭa, Pinnaya-Bhatṭa, and Suri-Bhatṭa. These were the sons of Allada-Bhatṭa and belonged to the Śrivatsa-gotra. Pinnaya-Bhatṭa is said to have been the king's adviser on Dharma (i.e., law).

B.—Stone inscriptions copied in 1922 (continued from the last *Annual Report*).

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks
CHITTOOR DISTRICT.						
Madanapalle Taluk.						
295	On a slab lying to the east of Munagamakulapalle , hamlet of Vempalle.	[Chōla]	Rajadhirajadeva	31st year . . .	Kannada ..	Incomplete. States that Rajaraja-Brahmadiraja was ruling over the Maharajavadi 7,000 country and refers to the death of Madabbe, the wife of Sōrayya alias Rajendra-Chōla Desa-Rattāgudi, son of Kommayya-Rattāgudi.
296	On a broken slab in a field near the Nagavūkalva to the west of Chippili.	..	....	....	Telugu (archaic)	Fragment. Refers to the death of certain hero.
297	On a slab lying in a field to the south of Ramireddigari-palle.	..	....	Śaka 1552, Pramōdita, Nija-A-ba-dha, Śu. 11.	Telugu ..	Damaged. Mentions Mahanayankacharya Yalagiri Nagappa-Nayaka, son of Yalagiri Kumsa Bāli Nayaka.
298	On a rock underneath a tree to the west of Silamvaripalle.	..	....	Śaka 1772, Saumya, Chaitra, Śu. 7, Monday.	Do. ..	Records a gift of land made by Mahanayankacharya Venkatakrishna Seehachalapati-Nayaka, son of Yalagiri Nagappa-Nayaka, in memory of a hero who died in his service.
299	On a rock to the north of the Sanicheruvu at Kondamarripalle.	..	....	Śaka 1613, Prajōt-patti, Marga-Śira, Śu. 15.	Do. ..	Registers the gift of certain lands under the Sanicheruvu (tank) made on dasavanda lease to the Brahmanas, Merchants and Kapus (cultivators) by the Phaujdar Mirja Ajam Najarū Bēgu and the Havaldar Raja Śri Narasō Chandarsu Pantulu, on behalf of Khane Dayavanda Khane Ajam, for repairing the breaches in the tank-bund.
300	On a broken slab lying in a field to the south of Kurubalakota.	..	....	....	Telugu (archaic)	Mutilated and damaged. Mentions Saṅkali, Soḷa and Soḷalu.
301	On another slab in the same place	..	....	....	Do. ..	Records the death of the brother-in-law of Śri Ganda-Saṅkali in a fight with the Soḷas at Bireyavalle (-palle).
302	On a slab lying under a pipal tree at Jangavarapalle , a hamlet of the same village.	..	....	Virōdhikrit, Āśvija, Śu. 12.	Telugu ..	Registers the grant of certain contributions to be made for the watchmen (kavali) of the village Karpakallu.
303	On a huge rock to the east of the tank at Isakanutipalle.	..	....	Śaka 1614, Prajōt-patti, Bhādrapada, ba. 3.	Do. ..	Grant of the lands under the tank at Raśvinakonda on dasavanda lease to certain boya-nayakas of Isakanutipalle by the Havaldar Raja Śri Narasō-Chandarsu Pantulu, the agent of Darubandagi Hajarat Sahebu for repairing the breaches in the tank-bund.
304	On a rock near the tank at Chinnatippasamudram.	..	....	Viśvavasu, Jyeshtha, Śu. 7, Thursday.	Do. ..	Lays down the standard of measurement for dry lands.
305	On a slab in a field to the south-west of Tummanangutta.	..	....	....	Do. ..	Much damaged.
306	On a slab in a field to the east of Gollapalle.	..	....	....	Urdu ..	Transcribed and translated for this office by the Nasim Archaeological Department, Hyderabad. States that this grave (tomb?) (is of) the deceased soldier Ahmad Beg of the 17th Regiment, who died of cholera in his 30th year. The grave was erected by the Officer Commanding the regiment in A.D. 1833.
307	On a slab in a field near Tupakullopalle , hamlet of the same village.	..	....	....	Telugu (archaic)	Damaged. Refers to the reign of Poriraju and to a certain Jayulemudu. A certain Pichikaraju is also mentioned.
308	On a slab in a field at Mudivedu	Vaidumba ..	Chandra Gaṇḍa-Tripetra Vira-Mahārāja..	....	Do. ..	Records the death of (the hero) Vinṇi-Nayaka in the fight at Srimetti-Soramaḍi with Gaḍuḍa Kaṭamma, the ruler of Kurra-muduvu.

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
309	On another slab in the same place	..	....	....	Telugu (archaio)	Records that Gandara Mntraja, the son of Śrī-Sajaḷu, who was the son of Kalivadejama (i.e., Kalivadhayama), was crowned by the Vaidumbas and that he fell in an attack by the Lonkuḷas in the battle at Tiruvuḷa (i.e., Tiruvallam?).
310	On a third slab in the same place	....	....	....	Do. ..	States that Śrī Ennuḷa Kalavilmere, who was the son (maganu) of Śrī Vapaḷabhara, the son of Kalivadejama, who had been crowned (king), fell in the battle at Sōramaḍi.
311	On a rock at Vyapulapalle, a hamlet of the same village.	Vijayanagara	Virapratapa Sadāsivarāya-Maharāya ..	Śaka 1481, Sid-dharthi, Śravana, ba. 12, Friday.	Telugu ..	Registers a gift of wet and dry lands at Vempalapalle in the village Muduvādu of the Vavilipati-sima by Jilleḷa Veṅgaḷayyadeva-Maharāja of the Kāśyapa-gōṭra, the Apastamba-sūtra and the Yajus-sakha to the god Lakṣmi-Narasimha of Ramadurgam.
312	On a rock near a tank in the same village.	Do. ..	Mahamaṇḍalēśvara Vira Harihararāya ..	Śaka 16-vara, Aṣṭadha su. 18, Sunday.	Do. ..	Records gift of lands made to the gods Tiruvēṅgaḷanatha and Mallikarjunadeva and to the brahmins by Tippi-setṭi and Timmāya, the son and daughter-in-law respectively of Kaḍḍi Tippi-setṭi to whom the Mahanayanakacharya Moṭṭa Dōrapa-Nayaka had given certain lands under the tank at Balligānacheruvu in Yenugumalli-sthala situated in Penugōṇḍa-Marujavāḍa.
313	On a slab set up in a field to the east of Tamballapalle.	Do. ..	Mahamaṇḍalēśvara Vira Dēvarāya-Maharāya.	Śaka 1327, Parthiva, Śravana, su. 10, Friday.	Telugu and Kannaḍa.	Registers the confirmation by the king of the grant of the village Tanmaḍiyarabaiḷi and of the gift (kaṇike) money realized on the days of Śivarātri, to the temple of Mallikarjuna at Chandragiri, previously made by Kampanna-Oḍeya and Chikka-Oḍeya. Regulates the shares to be enjoyed by the several priests of the temple. The king is stated to have been ruling at Penugōṇḍa-paṭṭana.
314	On a slab set up in a field at Veligallu.	Vaidumba ..	Gaṇḍa-Triṇētra Śrī Baydamba-Maharāja	....	Do. (archaio)	Refers to the killing of Maharāja Chantamanadadi by the king who was ruling over the Rēṇāḍu 7,000 country in the battle with Nōḷambi at Mudunavuvu and to the killing of certain commanders by Kōḷṛa Deśiṅga. Mentions the taxes viśhaya-sūṅka and birāḍaya and the village Veluṅḡuṅṭa (modern Veligallu).
315	On a slab set up in a field to the south of Sivapuram.	Vijayanagara	Harihararāya, son of Vira Virōparāya, 'ruling at Rāyava[ra]mu'.?	Śaka 1325, Vri. . . Pu [stya], ba. Saṅkramaṇa.	Telugu ..	Records gift of the village Sivapuram to the god Mallikarjuna of Chandragiri by a private individual.
316	On two slabs standing side by side in Śrī-Saṅkarāchārāya's inam land at Kottala.	....	....	Bahudhanya, Kartika, ba. 14.	Do. ..	Grant of land to a certain Yaṅgaḷayya by the Mahanayanakacharya Kōkaṇṭi Narasimha-Nayaka.
317	On a slab lying in a field at Zunuzupenta.	....	....	....	Do. (archaio)	Damaged. Seems to record the death at the gateway (simhadvara) at Raṅga-Mummuru, of the Baḷalabrahṇu (Ballala-chief ?) Lemmaṇḍi. Mentions a certain Piṭṭammakari.
318	On a slab lying near the Kalavapalle-amma temple at Kalavapalle.	Vijayanagara	Virapratapa Vira Sadāsivadēva-Maharāya	Śaka 1480, Kāḷa-yukti, Māgha, ba. 14, Śivarātri.	Telugu ..	Records the grant of royalty realized from certain villages to the temple of Kalavapalle-Amma by the Mahamaṇḍalēśvara Jilleḷa Veṅgaḷarāja, son of Krishnamarāja. The territorial divisions Penugōṇḍa, Udayagiri and Marjavāḍa are mentioned.

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
319	On a slab set up in front of the Mallikarjuna temple on the Mallayyakonda hill to the east of Tamballapalle.	Vijayanagara	Mahamandalesvara Vira Devaraya-Maharaya.	Śaka 1318, Vyaya, Vaisakha, śu. 1, Monday.	Telugu ..	Records the gift of three flower-gardens, some cows, one lamp and a disc-bell to the temple of Mallikarjuna at Chandragiri by the sons of Mahanayankacharya Kama Dorapa-Nayaka.
320	On another slab set up in the same place.	Do.	Do.	Śaka 1327, Parthiva, Ashadha, śu. 1, Friday.	Telugu and Kannaḍa.	States that the annual income of 25 poṇ enjoyed by the temple of Mallikarjuna at Chandragiri in Marjavadinadu and the Sivaratri-kṣatrike (gift) which the priests were enjoying from the times of Kampanna-Odaya Bukanna-Odaya and Chikkodaya would be continued for ever. See No. 313 above.
321	On the back of the same slab ..	Do.	Do.	Śaka 1328, Vyaya, Vaisakha, śu. 1, Monday.	Telugu ..	Registers the construction of the temples of Mallikarjuna and Virabhadra at Chandragiri by the Mahanayankacharya Dorappa-Nayani Singari-Nayaka and provisions made for offerings, flower-gardens and cows for the deities by the same chief who is said to be the subordinate of the king's chief ministers Antappa-Dappayaka and Narasimhadava-Odaya.
322	On a rock to the south of Burrakayalakota	Moghul ..	Pachha Jahapanaha Avarahgajebu Alamgiru (Aurangzeb Alamgir).	Śaka 1618, Isvara, Margasira, śu. 7, 'Sna' (i.e., Fasli) 1106.	Do. ..	Settles the standard of measurement for land fixed for the village of Burakayalakota lying in the Peddapalyam-sima by Inayat Khan, the naib of Amirat Ayalat Panaha Mokarrabu Hazrat... who was ruling over the entire Karnataka from his capital at Haidarabad, and who was the Faujdar and Governor of Guramkonda.
323	On a rock on the bank of the stream to the west of Devulacheruvu.	....	....	Śaka 1580, Ananda, Jyeshtha. ba. 10.	Do. ..	Records the settlement of the standard for land measurement made by a certain Narayanappa who was governing the village of Devulacheruvu with the sanction of Lingoji-Pantulu, who held the parapatyam (governorship) of [Pedda]palyam under orders of (P) Hazrat Anaru Sahib of Golakonda, who was governing the Gutti, Guramkonda, Chaudragiri, Ghandikota and other provinces 'after the reign of Virapratapa Vira Ramadevaraya of Anegondi had ended.'
324	On a slab standing in the tank near the same village.	....	....	Kaliyuga 4393 expired, Śaka 1214 expired, Nandana, Chittirai 1.	Tamil ..	Gift of land to the mahajanasa of Devulapalli alias Ra[dhi]-deva-chaturvedimangalam by Mannanagan alias Davaganḍa-Chohlyan of Koyyakkunai-nadu for the merit of his father Nagannan.
325	On a slab set up in a field to the east of Peddapalem.	....	....	Raudri, Śravana, ba. 10.	Telugu ..	Damaged. Seems to record a gift of land made to a fakir (pakiri) by Damara Mudu-Venkatachalapati-Nayaka.
326	On a slab lying in a field to the north of Ramanayanikota.	....	....	....	Do. (archaic)	Damaged. Records the death in fight of a hero called Aribhatta-Mentha. Mentions Savunduru.
327	On two pieces of a broken slab lying in the same place.	Vaidumba ..	[Bai]dumba-Maharaja .. ..	...	Do. ..	Damaged. Records the death of a hero named Ereyamma in the battle at Koturu (i.e., Kotturu?).
328	On a slab lying in a field to the north-west of the same village.	Do. ..	Manuja-Tripetra Sri Baidumba-Maharaja Palava-Maharaja.	....	Do. ..	Records the death of a hero named Raja-Remma of [Ba]kkuru in the battle with Vavaraja (i.e., Banaraja).
329	On a slab lying in front of the Siva temple to the east of Maddi-nayanipalle.	....	....	.. .	Do. ..	Records the death of some heroes (names doubtful) in the chase (vota) at Gupuru. Mentions the wife of Porirajula-Eemma, Pratirapa-Kesariti and Pinnasadi.

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
330	On a slab lying in the old chavadi at Kosuvaripalli.	....	....	....	Persian	Damaged. Praises Muhammad the Prophet and gives the year 3221 from his birth. The inscription was read by the Nazim, Archaeological Department, Hyderabad—Deccan.
331	On the south wall of the maṇḍapa in the Venkatarāmanasvamin temple at the same village.	Vijayanagara	Virapratapa Vira Sadaśivadeva-Mahārāya.	Śaka 1465, Śōbbh-krit, Magha, ba. 12.	Telugu	Records the grant of a village made to the temple of Tiruveṅgaḷaṇātha of Kōsuvaripalle by the Mahanāyaka-chārya Venkūṭappa-Nāyaka, son of Kambham Timmanāyāni-Venkaṭadri-Nāyaka. Mentions Penugonda-Marjavadā and Vavilipadu.
332	In the same place	Do.	Virapratapa Achyutadevarāya-Mahārāya	Śaka 1482, Vikārī, Aśvadhā, śu. 12.	Do.	Registers the grant of the village called Godugubba in the Kōsuvaripalle-sthala attached to the Vavilipati-chavadi in the Penugonda-Marjavadā-sīma to the same temple by the Mahanāyaka-chārya Kambham Timmanāyāni Venkaṭadri-Nāyaka.
333	On the east prakara of the same temple.	Do.	Virapratapa Sadaśivadeva-Mahārāya ..	Śaka 1479, Piṅgaḷa, Nija-Jyēsthā, śu. 12.	Do.	Damaged. Records the provision made for offerings in the temple of Mallikarjuna at Kōsuvaripalle by the agent of the Mahamandalesvara Mōrtirāja Viṭṭhaladeva-Mahārāja.
334	On the south wall of the Kōṭa Chaudēśvari temple at Sompalle.	Do.	Do.	Śaka 1480, Kājā-yukti, Magha, ba. 14, Śivarātri.	Do.	Damaged. Records the grant of money for the worship of the goddess Kōṭa-Chaudēśvaramma of Sompalle by the Mahamandalesvara Jilleḷa Krishṇamarāja Veṅgaḷarāja. The money consisted of the royalty (maharāchate) realised in the said village Sompalle which was an agrahāra attached to Rāmagiridurgā.
335	On a rock in a field to the east of Sompalle.	Do.	Do.	Śaka 1480, Kājā-yukti, Śrāvāṇa, ba. 1.	Do.	Damaged. Records the grant of some parvamaṇya land at Sompalle by the nirūpa (order) of the king and under the direction of [Rama]rāja. Mentions [Pe]nugonda-sīma.
336	On a slab in a field near Chinnabisinavaripalle, a hamlet of the same village.	....	....	Śaka 1415, Khara (wrong), Tai, Solar eclipse.	Tamil	Gift of land by Somanāthadeva the maṇḍalika (chief) of Viranāyaka-kkoygaikkura-naḍu to Aḷagiyaṭ of Aṇḇil.
337	On a broken slab near Goddololapalle, another hamlet of the same village.	....	....	....	Telugu (archaic)	Damaged. Refers to the death of some chief (name lost) in the battle (arṇi) at Dōnipalli.
338	On a slab in a field near Galiyandlapalle, hamlet of Gudupalle.	Vaidumba ..	Gaṇḍa-Triṇetra Śrī Baidumba-Mahārāja	....	Do.	Records the gift of pannasa (tax) made by the king to Kachchavapāra of the village (ūru) Sabbetavva.
339	On the slab set up in front of the Kanagondarāyasvami temple near Mulakalcheruvu.	Vijayanagara	Virapratapa Sadaśiva-Mahārāya ..	Śaka 1468, Parābhava, Nija-Aśvadhā, śu. 11.	Telugu	Records the grant of some wet lands near the village Mulakalacheruvu to the temple of Tiruveṅgaḷaṇātha of Kanugonda by Era-Gaṅgireddi of the agrahāra village Sompalya for offerings to the god.
340	On a slab set up in a field to the south-west of the same village.	....	....	Śaka 1355, Saumya (wrong), Aśvadhā, ba. 5, Thursday.	Do.	Seems to record a gift of land made by a certain [Gō]raṭṭa Krishṇarāya to Naraḥarirāja Chennamarāja.
341	On a slab in front of the Maddemma temple to the south of Gangireddipalle.	....	Śrī Vira-Mahārāja .. .. .	....	Telugu (archaic)	Records the death of Kuḷḷamma, the son of Śrī Jayamayī-Kesareḷukumba at Āṇcharamaṅgaḷam, after piercing a certain Torrukonna.
342	On a slab set up to the north of Chennarayanipalle.	Vaidumba ..	Manuja-Triṇetra Śrī Baidumba-Mahārāja	....	Do.	States that, while the king was ruling over the Renāṇḍu 7,000 country, a certain Kaminibojanga Martāṇḍa fought with the king's forces and died and that a certain Kalleganṭa Rama gave two kaṇḍu of land (in memory of the deceased).

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
343	On three pieces of a broken slab in a field to the north-west of Pulikallu .	Chōla ..	Rajakesarivarman alias Uḍai jēndradēva.	6th year	Tamil ..	Seems to record the construction of a tank with a water-channel and the building of a temple by Palayan alias Nittavinōḍasōla-Gamunḍan.
344	On a rock lying to the west of the same village.	....	....	....	Do. ..	Much damaged. Seems to register a gift of land to god Somanātha.
345	On a broken slab lying on the bank of the Papaghni river at Kandukur.	..	....	....	Telugu (arohaio)	Mutilated. Records the death of the son (name lost) of Chūrari in the battle at Muttumburu.
346	On a broken slab set up in the Śiva temple at Morusupalle , a hamlet of Pattamvandlapalle.	....	....	....	Do. ..	Mutilated. Seems to record a gift of 40 khaṇḍu of land. Mentions the village (ṛu) Eḷkūḷu, (the town) Vaidumbavrolu and Piṭṭammāra.
347	On a slab set up in a field to the west of Rangasamudram .	Vaidumba ..	....	Lunar eclipse ..	Do. ..	Damaged. Seems to record a grant of land made to a certain brahman (pāraḷu of Kan.pārva) Onḍayya by Uḍarabudi, the son of Vaidumba Mutturāja.
348	On a rock in a field to the south of the same village.	Vijayanagara	Virapratapa Krishnaraya-Maharaya ..	Śaka 1432 Kartika, śu. 12.	Telugu ..	Damaged. Seems to record the grant of certain remissions (?) in the agrahāra village Raṅgasamudra with the permission of the king's minister Sajuva-Timmarusayya.
349	On a slab lying in a field near Totavandlapalle .	Chōla ..	Kulottunga-Chōḷadēva	[16]th year ..	Tamil ..	Gift of land.
350	On a slab lying in a field to the south of Kambalapalle.	....	....	Śaka 1492, Pramō- data, Āṇi, 1.	Do. ..	Damaged and incomplete. Seems to register a skirmish between Maṇuma-Siddharasa helped by Ja[nēyadēva] and Vijayadēva and the victory of the latter, and the construction of a temple for Narāyaṇa-Perumāl.
351	On a slab set up in a field to the north-west of Birangi.	....	....	....	Telugu (arohaio)	Much damaged and worn out.
352	On the north wall of the Tirumālīsvara temple at Vembanur , Kulitalai taluk, Trichinopoly district.	Pāṇḍya ..	Maṇavarman alias Tribhuvanaśakravartin Kulaśekharaḍēva.	14th year, Risha- bha, śu. deśamī, Monday, Rōhiṇi.	Tamil ..	Salḍ of a tank and land to Śirankappan alias Vanniya-miṇḍapparaiyan of Eṇṇagadāṇḍan for 35 varahaṇ by the servants of the temple of Tirumālīsvaraṇ-udaiya-Nayanār at Vembanūr in Uṇṇṭūr-karṇam, a subdivision of Kōṇaḍu alias Kadaladayaḍ-Ilaṅgaikōṇḍa-Sōḷa-valanaḍu as a devadana on perpetual lease on condition of measuring certain grains in the temple, in varying proportions according to the yield.
353	On the same wall .. ..	....	....	....	Do. ..	Registers a gift of a tank and land as dōvadana to the god Tirumālīsvaraṇ-udaiya-Tambirāṇar by Tāḷiyand[ā*]n, a Vellāḷa of Vembanūr.
354	Do. .. ..	....	....	7th year	Do. ..	Records the royal order issued to the residents of Vaḍakōṇaḍu sanctioning the grant of the village of Maruḍūr to two individuals named Nārāyaṇa-Bhaṭṭa alias Madhuraṇ-taka-Brahmaraya and Tiruvaraṅgamālī-Bhaṭṭa alias Kulaśekhara-Brahmaraya, making it again a dōvadana of the temple of Tirumālīsvaraṇ-udaiya-Nayanār at Vembanūr after renaming the village as Sundara-Pāṇḍya-chaturvedimaṅgalam. The taxes on the different kinds of produce in the village payable by the donees were to be utilised for conducting the service "Sundara-Pāṇḍya-sāṇḍi" instituted in the temple by the king.
355	Do. .. ..	....	....	....	Do. ..	A duplicate of the same order communicated to the two donees mentioned above.

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
356	On the west and south walls of the same temple.	..	....	..	Tamil ..	Registers the sale of Kudiklaḍu Kuminakuḍi alias Śrī-Mayēśuranallūr by the residents of Vēmbaṇūr to Pichchan Sōḍaṇ alias Vikramapāṇḍya[paṇma]n, a weaver of Koḍumbaḷūr, with the stipulation that a specified quantity of paddy should be measured out to the god Tirumaliśvaram-Uḍaiyar.
357	On the same walls	Pāṇḍya ..	.....varman alias Tribhuvanaśakra-vartin Kulāśekharaḍēva.	Date lost, Mēṣa, 60. caturthi, Monday, Rōhini.	Do. ..	Registers gift of land in Marudūr in Uṇṇattūr-kāṇṇam to two individuals (mentioned in No. 351, above) of Vikrama-śōḷa-chaturvōdimāṅgalam in Eriyūr-nāḍu, a subdivision of Paṇḍikulapati-vaḷaṇaḍu, for offerings to the god Tirumaliśvaram-uḍaiya-Nayanār at Vēmbaṇūr for the prosperity of the country. Probably heavy taxation was imposed by Mābeli-Vaṇarāyar who was in charge of all the villages and cities comprised in the territorial division of Kaḍalaḍaiyāḍ-Iḷaṅgaikōṇḍa-Śōḷa-vaḷaṇaḍu and the people deserted the village. Mābeli-Vaṇarāyar is herein called the 'son' (piḷḷai) of the king.
358	On the south wall of the same temple.	Do. ..	Tribhuvanaśakra-vartin Vi[ra*]-Pāṇḍya-ḍēva.	[1] 4th year, Purattadi, 15.	Do. ..	Registers a tax-free gift of land to Śelva-Jñānasambandar in accordance with the order of Nayanār Sēmap-Piḷḷaiyar, for the maintenance of the Araśagāṇḍa[r]jāmaṇ-maṭha in the temple of Tirumaliḡai-[I*]śvaram-uḍaiya-Nayanār.
359	On the east wall of the same temple.	..	....	..	Do. ..	Registers that the (image of) Kēṭṭrapala and its shrine in the temple of Nayanār Tirumaliśvaram-Uḍaiyar were the gifts of Malaiyār Maṇikka-Nayinaṇ alias Sēmbiyaṇ Kōṇaṭṭu-Vēḷar of Vēmbaṇūr.
360	On the left door-jamb of the same temple.	..	....	..	Do. ..	Registers that the two stone pillars were the gift of Avudaiyaṇ Alavanda-Piḷḷai.
361	On a pillar in the same temple ..	..	....	..	Do. ..	Registers that this pillar and the stone on which it rests were the gifts of Taḷitiliya-Irundar.
362	On another pillar in the same temple.	..	....	..	Do. ..	Registers that this pillar was the gift of Vēmbaṇūrpperaiyan, son of Teṇṇavaṇ Sōḷapperaiyaṇ, one of the village watchmen.
363	On a third pillar in the same temple.	..	....	..	Do. ..	Registers that this pillar was the gift of Sōḍaṇ Ariyaṇ alias Tirumaliśvaram-uḍaiyaṇ, one of the village watchmen.
364	On the north wall of the Varada-raja-Perumaḷ temple in the same village.	..	....	Śaruvati (Śarvari), Appaḍi, 1.	Do. ..	Registers the will of Iṣaṇ Viḷupparayan that his land measuring ½ ma should, after his death, go to the temple of Perumaḷ-Alaḡiya-Sōmavinṇavarum-Perumaḷ at Vēmbaṇūr
365	On the same wall .. .. .	..	....	..	Tamil verse ..	Verse in praise of the village of Teṇ-Vēmpai.
366	On the west wall of the same temple.	Pāṇḍya ..	Perumaḷ Kulāśekharaḍēva	7th year, Purattadi, 12.	Tamil ..	Registers the order of Sōmāṇḍaṇ making a tax-free gift of 4 ma of land to a Brahmana called Ananta-Narāyaṇa-Bhaṭṭa of Gaṅgai[ppa]ḍi, to whom was also made another grant of land by the residents of Vēmbaṇūr. Mentions the measuring rod 'Kōṇaṭṭappadiḷol.'

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
367	On the south wall of the same temple.	....	....	....	Tamil ..	Registers that the images of Alagiya-Ścnavinnavar-Emberuman and his consort, and the structure above the Kalkaram are the gifts of Malayar Manikka-Nayinar alias Sembiyan Konattu-Vejar of Vembanur.
368	On a beam in the Abhiramēśvara temple at Agaram , Villupuram taluk, South Arcot district.	Chōla ..	Parake[sarivarma] alias Rajendra-Chōladeva.	11th year, Dhanu, Sravana.	Do. ..	Stones missing and misplaced. Begins with the introduction "செருமகேசுவரர்" etc. Seems to register a grant of land for offerings and a perpetual lamp to the god Maha-Sasta Kayirur-Ayyanar by the great men of the big assembly of Nripatoṅga-Sentāṅgi-chaturvedimaṅgalam alias Jananatha-chaturvedimaṅgalam, a brahmadeya of Jayanṅonda-sōla-maṅḍalam, who met in the Ayyanar temple.
369	On the north wall of the same temple.	Do. ..	Rajaraja-Rajakēsarivarman	15th ,,	Do. ..	Begins with the introduction "செருமகேசுவரர்", etc. Registers a sale of land to the god Kayirur-Ayyan alias Maha-Sasta by Narayana Kali-Kramavittan, son of Krishṇa-Kramavittan* of Verpu[ṛ]am, one of the managing members of the assembly of Nripatoṅga-chobayanṅangi-chaturvedimaṅgalam, a brahmadeya on the north bank (of the Kaveri).
370	On the east, north and west walls of the same temple.	Do. ..	Do.	Do.	Do. ..	Begins with the same introduction. Registers a sale of land by the same person to a certain Kaliyiragan for burning a perpetual lamp in the temple of Kayirur-Ayyanar alias Maha-Sasta.
371	On the north wall of the same temple.	Do. ..	Rajaraja-Rajakēsarivarman alias Rajarajadeva.	24th year .. .	Do. ..	Begins with the same introduction. Registers a sale of land to the temple of Kayirur-Ayyan Maha-Sasta alias Paramaevamigal by Nimbai Nūrayana-Buṭṭan, one of the managing members of the assembly and his brother Damo[dara]-Kramavittan.
372	On the same wall	Do. ..	Do. do.	Do.	Do. ..	Engraved in continuation of the previous inscription. Begins with the same introduction. Registers a similar sale of land to the same temple by another managing member of the same assembly.
373	Do.	Do. ..	Do. do.	28th year	Do. ..	Engraved in continuation of the above inscription and has the same introduction. Registers the gift of 58 sheep to the god Maha-Sasta alias Kayirur-Ayyan of Nripatoṅgi-chaturvedimaṅgalam alias Jananatha-chaturvedimaṅgalam by an individual of Sa[t*]ṭṭan, a southern hamlet of Rajaraja-chaturvedimaṅgalam.
374	On the south and east walls of the same temple.	Do. ..	Rajaraja-Rajakēsarivarman	15th ,,	Do. ..	Stone containing the commencements of lines lost. Begins with the introduction "செருமகேசுவரர்" etc. Registers the sale of 39½ kuli of land to Maha-Sasta-Kayirur-Ayyan by a certain Naḍuvil Madhava-Kramavittan, a managing member of the assembly of Nripatoṅga-Sayanṅangi-chaturvedimaṅgalam, a brahmadeya on the northern bank.
375	On the same walls	Do. ..	Do.	[1]6th ,,	Do. ..	Engraved in continuation of the above inscription. Ends of lines 3 and 4 are built in. Begins with the same introduction. Registers another sale of land by the same individual.

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
376	On the east wall of the same temple	Chōla	Rajaraja-Rajakēsarivarman	14th year	Tamil	Fragment. Seems to register a sale of land.
377	On the right door-jamb of the same temple.	Do.	Rajaraja-Rajakēsarivarman alias Rajarajadēva.	20th "	Do.	Begins with the introduction, "SvastaCura", etc. Registers a gift of 96 sheep for a lamp to the temple of Maha-Sasta Kayirūr-Ayyanar for a perpetual lamp, by a shepherd of Sembaru in Emaperūr-naḍu of Tirumunaiḥpaḍi, a subdivision of Vadakarai Rajendrasimha-valanāḍu.
378	On the left door-jamb of the same temple.	Do.	Do. do.	....	Do.	Registers the provision made for feeding in the temple five brahmins versed in the Vedas.
379	On the north wall of the same temple	Do.	Rajaraja-Rajakēsarivarman alias Rajarajadēva.	21st year	Do.	Begins with the introduction "SvastaCura", etc., Records a sale of land to the god Maha-sasta Kayirūr-Ayyanar by the assembly of Tirunārāyaṇachcheri under orders of the great assembly of Nripatunga-Sayantāṅgi-chaturvedimāṅgalam. Mentions the officer Parākrama-Śōla Muvendaveḷar.
380	On the south wall of the same temple.	Do.	Do. do.	20th "	Do.	Commencement of the inscription and ends of lines built in. Begins with the same introduction. Registers a gift of land by purchase for offerings to the god by Sōmani-Naṅgai-Śāpi, wife of Yajña-Krama-[vittan*] of Eṭṭuk-kūr.
381	On the same wall	Do.	[Name built in]	22nd "	Do.	Engraved in continuation of the previous inscription. Ends of lines built in. Begins with the same introduction. Registers a sale of land to Paramasvāmigaḷ Kayirūr-Ayyanar by a managing member of the assembly of Nripatunga-Chayantāṅgi-chaturvedimāṅgalam, a brahmadeya of Vadakarai Rajendrasimha-valanāḍu.
382	Do.	Do.	Do.	Built in	Do.	Engraved in continuation of the previous inscription. Ends of lines built in. Begins with the same introduction. Registers another sale of land and the provision made to keep watch over the temple by Kañchi Nārāyaṇamūrti-Kramavittan, a managing member of the same assembly. Nripatunga-Chayantāṅgi-chaturvedimāṅgalam is here stated to be a brahmadeya of Rajaraja-valanāḍu.
383	Do.	Do.	..... kēsarivarman alias Rajarajadēva.	19th year	Do.	Begins with the introduction, "SvastaCura", etc. Ends of lines built in. Registers a similar sale of land to the temple by another member of the same assembly.
384	Do.	Do.	Rajaraja-Rajakēsarivarman	1[5]th "	Do.	Built in. Begins with the same introduction.
385	On the south wall of the same temple.	Do.	Rajendra-Chōladēva	[5]th "	Do.	Registers the gift of a lamp to the temple of Kayirūr-Ayyanar by a certain individual on the death of his wife. Records also the provision made for another lamp in the same temple by a private individual.
386	On the north and west walls of the same temple.	Do.	Parakēsarivarman alias Rajendra-Chōladēva.	9th year, Karkaṭaka, Friday, Pūṣam.	Do.	Begins with the introduction "SvastaCura", etc. Stones seem to have been lost. Registers the deliberations of the members of the great assembly of Nripatunga-Sentāṅgi-chaturvedimāṅgalam alias Jananātha-chaturvedimāṅgalam, a brahmadeya of Jāyaṅgon-śōla-māṅgalam, regarding the occupation of the land belonging to the temple of Maha-Sasta by artisans and other people, assigning in return several kinds of services to them, such as conducting worship, supplying oil for lamps, keeping watch over the temple, etc.

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
387	On the west wall of the same temple.	Chōla ..	Rajaraja-Rajakesarivarman alias Rajarajadeva.	22nd year, 11th day, Mithuna, Monday, Śōdi (Svati).	Tamil ..	Incomplete. Begins with the introduction "செருமகன் குருகுல" etc. Registers the resolution passed by the big assembly that met in the courtyard of Añohutappiriyadevar setting apart a portion of the land belonging to the god Maha-Sasta for burning one perpetual lamp in the temple.
388	On a stone in a field to the south of the same temple.	Vijayanagara	Bhupati-Udaiyar	Vikriti, Karttigai [20], Utthana-dvadasi.	Do. ..	Registers a tax-free gift of land to Vishnuobatta-Upadhyaya, son of [Viro]paksha-Batta of the Apastamba-sutra and the Bharadvaja-gotra. Mentions Virupakshapuram, a village belonging to the Aiyar temple.
389	On the north wall of the Isvara temple at Chintamani, a hamlet of Agaram.	Chōla ..	Parakesarivarman alias Chakravartin Vikrama-Chōladeva.	[Not engraved] ..	Do. ..	A few letters missing at the end. Begins with the introduction "சுமரபுணர்", etc. Records that the body (regiment?) of 4000 called Minavanai-Venkandan Vikramasolajaya-Volaikkarar of Dinachintamaniallur in Panaiyurnadu, a subdivision of Rajaraja-valanadu agreed among themselves to set apart the taxes kalajavu-korkali and angadippattam, levied from their village, for conducting festivals of the god Chōlīśvaram-udaiya-Mahadeva.
390	On the same wall	Do. ..	Do. do.	6th year	Do. ..	Unfinished. Begins with the same introduction. Seems to register some gift made by an individual of Okarppalli in Tirumonaippadi-nadu, a subdivision of Rajaraja-valanadu to the god Kulottunga-Chōlīśvaram-udaiya-Mahadeva of Sri Kailasa at Dinachintamaniallur.
391	On the south wall of the Kodandarama-Perumal temple at Madurantakam, Madurantakam taluk, Obingleput district.	Do. ..	Vikrama-Chōladeva	7th ,,	Do. ..	Records that 4 padagam of temple land had been brought under cultivation by a certain lady for providing offerings to god Tiruv-Ayoddipperumal of Madurantaka-chaturvedimanigalam, an independent village of Kulotturkottam in Jayangondaśola-mandalam.
392	On a beam of the mandapa in front of the Tayar shrine in the same temple.	....	....	....	Telugu and Tamil.	States that this (shrine) is the gift of Lionel Place, the Jaghir Collector of the (East India) Company.
393	On the north, west and south walls of the central shrine in the Svētaranyasvara temple in the same village.	Chōla ..	Tribhuvanachakravartin Rajarajadeva ..	15th year, Rishabha, śu. paurṇimā, Saturday, Anishā.	Tamil ..	Registers a gift of 91 sheep for a perpetual lamp to the god Aludaiyar Tiruvenkadudaiya-Nayanar at Madurantaka-chaturvedimanigalam, an independent village of Jayangondaśola-mandalam by Alagiya-Siya alias Alagiya-śolach-Chambuvarayan, son of Pallavandar Ediriliśolach-Chambuvarayan, one of the Sengōpi chiefs.
394	On the south wall of the same shrine.	Do. ..	Kulottungadeva	6th year	Do. ..	Registers that two individuals, who had received 20 kaṣu from the temple of Tiruvenkadudaiya-Mahadeva, being unable to repay the amount, borrowed the same from Adavalan Ponvannan alias Madurantaka-Muvendavelan and paid it into the treasury and for the interest due, agreed to grant their tax-free land for the maintenance of a garden presented to the temple by their creditor.

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
395	On the north wall of the same shrine.	Chōla ..	Rajakesarivarman, 'who destroyed the ships at Kandaḷūr-Salai.'	4th year, 24th day	Tamil	Registers the agreement of the big assembly of Madurantaka-chaturvedimaṅgalaṁ for conducting the festival of the god Tiruvenkaṭṭu-Paramēśvara in the month of Vaigāṣi with the 25 poṇ collected from a merchant of Viraṣolapparaṇḍi and also the assignment of the tax kaḷaḷavu-kōḷkūli. The arbitrator (madhyastha) Śīraḷaṇ Karuṇakaraṇ alias Tillai-Mūvayirava Maṅgalōttamaṇ figures as the signatory.
396	On the north, west and south walls of the same shrine.	Do.	Rajakesarivarman, 'who took Madura'	12th year, 130th day	Do.	Incomplete. Registers gift, by purchase, of common and unapportioned land, made tax-free to the temple of Tiruvenkaṭṭil-Paramēśvara of the same village for the long life and victory of the king by [Eḷunā]yarradigaḷ alias Śembiyaṇ Valivalanaṭṭu-Mēvendaṇḍēḷar, son of Anikilaṇ Paramēśvaraṇ Paṇḍakāri alias Paṇḍikolaṇṭaka-Mēvendaṇḍēḷar o; Iḷalambā[kkam] in Kaṇṇūr-naḍu, a subdivision of Muṇayir-kōṭṭam.
397	On the same walls	Do. ..	Rajakesarivarman, 'who destroyed the ships at Kandaḷūr-Salai.'	4th year, 154th day	Do.	Registers the assignment of land by the big assembly of Madurantaka-chaturvedimaṅgalaṁ for opening a street round the temple, which was named "Tiruvenkaṭṭup-perunteruvu," and the restrictions placed upon and privileges granted to the Śiva-Brahmaṇas, uvachobars, tapasvins and dēvaraḍiyars who were allowed to settle in it.
398	On the south wall of the verandah round the same shrine.	....	Tribhuvana-chakravartin Kōṇeriṇmai-konḍaṇ.	37th year, 50th day	Do.	Incomplete. Registers an order of the king remitting the taxes on the temple lands to meet the expenses of offerings at the service instituted by Vikramaśōḷa-dēvar alias Kaṇmayadēvaṇ and for repairs to the temple of Tiruvenkaḍu-udaiya-Nāyaṇār.
399	On the north wall of the same verandah.	Chōla ..	Parakesarivarman alias Tribhuvana-chakravartin Rājarājadēva.	9th year ..	Do.	Incomplete. Beginnings of lines built in. Begins with the introduction "மூருவியதிருமாதம்" etc. Registers a sale of land to the temple of Tiruvekambam-Udaiyar by certain members of the managing committee of Madurantaka-chaturvedimaṅgalaṁ, an independent village in Kaḷattur-kōṭṭam.
400	On the south wall of the same verandah.	Do. ..	Parakesarivarman alias Tribhuvana-chakravartin Vikrama-Chōḷadēva.	15th	Do.	Begins with the introduction "மூருவியதிருமாதம்" etc. Registers the agreement of the shepherds residing at Madurantaka-chaturvedimaṅgalaṁ to burn a perpetual lamp in the temple of Tiruvenkaḍu-Udaiyar, for the 96 sheep received from Pukkaturaiyallavaṇ alias Akalaṅka-Sambuvārāyar, the follower (tūṇaiyaṇ) of Sēṅgeṇi alaiyiravaṇ Ammai-yappaṇ.
401	On the same wall	Do. ..	Do. do.	Do. ..	Do.	Begins with the same introduction. Registers the agreement of the merchants settled in "Buvanaṁuludu-daipperunteruvu" to burn a perpetual lamp for the interest on 12 kaṣu received by them from the same individual.

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
402	On the south wall of the central shrine.	Chōla ..	[Tribhuvanachakravartin] Chōladēva.	Vikrama-15th year ..	Tamil	Intercepted by a wall in the middle. Begins with the introduction "யேசு யேசு," etc. Registers the agreement of the Śiva-Brahmanas of the temple of Tiruvenkaḍudaiyar to supply rice daily in lieu of the interest on 16 kaṣu received by them, for offerings (mantrapōṇagam).
403	On the same wall	Do ..	Rajakesarivarman alias Kulōttunga-Chōladēva.	Chakravartin [built in]	Do.	Do. Begins with the introduction "யேசு யேசு," etc. Registers a gift of 5½ paḍagam of land, by purchase, for the procession of the god on the day of Pushya.
404	On the east wall of the same shrine	Do. ..	Do. do.	33rd year ..	Do. .. .	Begins with the same introduction. Registers a gift of 20 paḍagam of waste land for the maintenance of that Tillaivalandapan-maṭha in the temple of Tiruvenkaḍudaiya-Mabadeva and for feeding the Śiva-yōgins and tupaevins, by the assembly of Madurantaka-obaturvedimangalam, an independent village of Kaḷattur-kōṭṭam in Jayaṅgondaśōla-maṇḍalam. States at the end that this gift was made at the instance of Tillaivali alias Viranarayana-Mōvendaveḷan.
405	On the north wall of the same shrine.	Do. ..	Do. do	47th ,, .	Do.	Registers a gift of 95 sheep for a perpetual lamp to the god Tiruvenkaḍudaiyar by Paṇṇi Kayilayan alias Rajendraśōla Paḷandiyarayan of Puduvaḷ, a resident of Talainar in the Chōla country. The Śiva-Brahmanas of the temple took charge of the sheep and undertook to maintain the lamp.
406	On the north wall of the verandah round the same shrine.	Do. ..	[Tri]bhuvana[ra]chakravartin Rajara[ja]-dēva.	14th year, Tai ..	Do.	Registers a gift of 15 veli of land, free of taxes, in Viṭṭamaṇiyanpaṭṭi for celebrating the Paṅguni festival in the temple, by Tribhuvana-virach-Chambuvarayar.
407	On the south wall of the same verandah.	....	....	....	Tamil verse ..	Records that a certain Mallayan constructed the surrounding verandah in the temple of Madurai—Venkaḍar.
408	On the east wall of the second prakāra of the same temple (right of entrance).	....	....	Śobhakṛit, 15. Arpaṣi	Tamil ..	Registers the agreement between Konēṭi-Ayyan, the agent of Ubhayavedantachārya Eṭṭar Tirumalai Kumara-Tatachārya, the great men of Madurantakam and the temple treasurers, that the dēvadāna lands which had recently been released from mortgage during the regime of Konēṭi-Ayyan, should not be mortgaged again under any circumstances.
409	On the same wall (left of entrance)	Chōla ..	Parakesarivarman alias Tribhuvana-chakravartin Raja[rā]jadēva.	15th year ..	Do. ..	Beginning and end built in. Begins with the introduction "யேசு யேசு," etc. Seems to register a gift of land to the goddess Aludaiya-Pirattiyar for procession, sacred bath, offerings and other expenses connected with the worship of the goddess on Sundays.
410	On the north wall of the Tiruvannantāvura temple at Badur, Wandiwash taluk, North Arcot district.	Do. ..	Rajakesarivarman	9th ,, ..	Do. ..	Registers a tax-free gift of land to the temple of Tiruvannantāvura-Uḍaiyar by the residents of Vadavūr in Vadavurnāḍu, a subdivision of Vopkunnak-kōṭṭam.

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
411	On the same wall	Chōla ..	Virarajendra-Chōlādēva	7th year	Tamil ..	Registers a gift of gold for burning a twilight lamp in the temple of Āḷudaiyār Tiruvanantīśvaram-Uḍaiyār by two goldsmiths of Vadavūr.
412	Do.	Do. ..	Rajakesarivarman alias Tribhuvana-chakravartin Kulōttunga-Chōlādēva.	2nd „	Do.	Incomplete. Seems to register the setting up of the image of Uḍaiya Pillaiyār in the temple and the provision made by a certain lady for burning a twilight lamp.
413	On the north, west and south walls of the same temple.	Do. ..	Parakesarivarman alias Chakravartin Vikrama-Chōlādēva.	11th „	Do.	Begins with the introduction “ <i>Uṇṇaṇṇa</i> ”, etc. Registers a gift of 2,000 kuḷi of land for offerings to the god Tiruvanantīśvaram-uḍaiya-Mahādēva at Vadavūr in Vadavūr-nāḍu, a subdivision of Venkunra-kōṭṭam by Uyyavandan Alagiyaḍēvan of Araḷūr in Nittavinōḍa-vaḷanāḍu, a subdivision of Sōla-maṇḍalam.
414	On the west and south walls of the same temple.	Do. ..	Kulōttunga-Chōlādēva	27th „	Do.	Registers a gift of gold for two twilight lamps in the temple by two ladies of the village.
415	On the west wall of the same temple.	Do. ..	Rajakesarivarman	9th „	Do.	Registers the provision made by the residents (of Vadavūr) for burning a perpetual lamp in the temple.
416	On the south wall of the same temple.	Do. ..	Do.	8th „	Do.	Registers a gift of 90 sheep by a shepherd for a perpetual lamp to the god Tiruvanantīśvaratt-Āḷvar at Vadavūr.
417	On the east and south walls of the same temple.	Do. ..	Rajadhirajādēva	5th „	Do.	Stones misplaced and the stone containing the ends of lines missing. Seems to register a gift of gold for burning a twilight lamp in the temple.
418	On a rock above a natural reservoir of water (jupai) to the south of Vayalur, Wandiwash taluk, North Arcot district.	....	....	....	Tamil prose and poetry.	Contains an eulogy of Sakalabhuvanachakravartin Kōpperuñ-jingādēva, who took Sōṇaḍu after defeating and imprisoning the Chōla king at Tellāru.
419	On the north wall of the Subrahmanya temple on the hill in the same village.	Pāṇḍya ..	Jatavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyādēva.	1[9]th year ..	Tamil	States that, as worship to the god Ammai-Vinnagar-Emberuman who was pleased to reside on the “Trivēḍimalai” in Vayalūr, in Anṇamaṅgalapparru, was neglected for a long time, the residents made a tax-free gift of land as tiruvidaiyattam for worship, repairs, and lamps, and for the celebration of certain festivals.
420	On the same wall	Saluva ..	Kamadēva-Mahārāja	Bahudhanya, Karttigai.	Do.	Registers a survamānya gift of land by the Saluva chief Kamadēva-Mahārāja to Viśvapati-Bhaṭṭa of Prāndūr on the day of solar eclipse.
421	On the south wall of the same temple.	Chōla ..	Tribhuvanaachakravartin Rajarajādēva ..	16th year	Grantha and Tamil.	Registers the gift of certain taxes in Pañḍoḥarai-Tirunallūr alias Chittirameḷinallūr by Minḍan Śiṭṭan Ammaiappan alias Ediriliśōlach-Chambuvarayan for special offerings and festivals of the god Ammaivinnagar-Āḷvar and his consort set up on the Tiruvēḍimalai in Vayalūr alias Kulōttungaśōla-nallūr, in Uttamaśōla-vaḷanāḍu, a district of Jāyangoḍaśōla-maṇḍalam, by the grandfather of the donor.

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
422	On the south and east walls of the same temple.	Chōla ..	Parakēsarivarman alias Tribhuvana-chakravartin Vikrama-Chōlādēva	11th year	Tamil	Begins with the introduction "yera yera" etc. Registers the gift, as dēvadāna, of Pañoharai-Tirunallūr alias Chittirameḷḷinallūr to the god Ammai-Vinnagar Tiruvirund-Ālvar and his consort, by the residents of Uttama-śōla-vaḷanadu in appreciation of the several meritorious acts done, such as founding villages, constructing tanks and temples setting up images etc., by Śeṅgeṇi Sambagarājaṇ Nalayaravan ammai-Appay alias Rajendraśōluch-Chaṇbugarājaṇ of Muṇḍūrupalli in Ōyama-nadu alias Vira-Rajendra-vaḷanadu, who set up these images on the Trivedimulai at Vayalur.
423	On a rock in a field to the east of the same village.	....	....	....	Do.	Registers a gift of 116 kuḷi of land for a twilight lamp to the god Kuḷandai-Āṇḍar (Subrahmanya) by Śayana-Deṇṇāyaka-Uḍaiyar.
424	On a rock near the lake at Pungu-nam, a hamlet of Vayalur.	Vijayanagara	Devaraya-Maharaya	Dundubhi, Panguṇi 10.	Do.	States that Appar-Uḍaiyar and Nagai-Nayaka, the generals of the king at Parinayakkapaḍi, and the latter's agent Gaṅga-Nayaka gave away the money realised by the sale of fish in the tank at Pakkunnam for deepening the tank.
425	On a foot-step of the same lake ..	Chōla ..	Vikrama-Chōlādēva	11th year	Do.	Fragment. Records the gift of a well and a trough at Vayalur.
426	On the south wall of the dilapidated Iśvara temple at Anandaman-galam, Madurantakam taluk, Chingleput district.	Do. ..	Parakēsarivarman alias Chakravartin Vikrama-Chōlādēva.	6th "	Do.	Some of the inscribed stones lie scattered round the temple. Registers a gift of land free of taxes, by the residents of Araṅgamāṅgalam in Tirunālūr-nadu, a subdivision of Ōyama-nadu for daily offerings in the temple of Tiru-gattiśvaramuḍaiya-Mahadēva.
427	On the same wall	Do. ..	Kulottunga-Chōlādēva	27th "	Do.	Registers a gift of lamp to the god Aludaiyar Tiru-gattiśvaram-udaiya-Nayanar by a private individual.
428	Do	Do. ..	Tribhuvana-chakravartin Rajarājādēva ..	16th "	Do.	States that (Śīyan)-Pallavan alias Rajanarayana-Sambhavarajaṇ remitted the tax called paḍikaval on the dēvadāna land, for repairs to the temple of Uḍaiyar Tiru-gattiśvaram-Uḍaiyar at Araṅgamāṅgalam alias Adira-jōṇḍranallūr.
429	On the east wall of the same temple.	....	....	....	Tamil verso ..	Records that the temple and the maṇḍapa were built of stone by Kōḍuich-Chattan Kōṇkijarkōṇ, son of Araṅgaip-paḍi-Pichohan.
430	On a rock near the Jaina images about a mile from the same village.	Chōla ..	Madiraikōṇḍa Parakēsarivarman	38th year	Tamil	Registers a gift of five kuḷāṇḍu of gold for feeding one devotee in Jinagrippalli by Vardhamanap-Periyadigal, a disciple of Viṇṇiyabhaṣa[ra]-Kuravaḍigal.
431	On the west wall of the Viraraghava-Perumāḷ temple at Anakkavur, Cheyyar taluk, North Arcot district.	....	....	....	Do.	Records that the money obtained from certain taxes in the village was to be utilised for providing night offerings and for (burning) two lamps in the temple.
432	On the north and south walls of the same temple.	Vijayanagara	Mallikarjunaḍēva-Maharaya, son of Virapratapa Dēvaraya-Maharaya, who instituted the elephant hunt	Śaka 1369, Vibhava, Karttigai 20, [Hasta], Monday, daśami.	Do.	Incomplete. Seems to register the grant of certain taxes for night offerings and for two twilight lamps to the god Kannagaṇḍa-Perumāḷ at Raj[a*]dhiṇajanallūr alias Anakkavūr in Anakkavūr-nadu, a subdivision of Attiparru in Venkunra-kōttam, a district of Jaya[n*]-gōṇḍaśōla-maṇḍalam, for the merit of Mahamaṇḍa-lēśvara Gurunāṭhādēva Śōḷamaharaja.

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
433	On the same wall .. .. .	....	Vijaya-Gaṇḍagopaladeva	20th year ..	Tamil	Ends of lines built in. Seems to register the gift of 2 Gaṇḍagopalan Palavannamāḍai by a certain Sorappillai for burning 4 twilight lamps in the temple.
434	On the east wall of the Hanu- mīśvara temple in the same village.	....	Do. ..	Do. ..	Do.	Incomplete. Registers the agreement made by a Śiva- Brahmaṇa of the temple to burn 4 twilight lamps daily during his turn of worship for fifteen days to the god Hanumīśuram-udaiya-Nayanār for money and paddy received from the same person.
435	On the same wall	Vijayanagara	Mallikarjunadeva-Mahārāya, son of Virapratapa Devārāya-Mahārāya, 'who instituted the elephant hunt'.	Śaka 1368, Prabha- va, Vaiḡāsi 5.	Do.	Registers the grant of certain tax on devādāna lands for burning two perpetual lamps to the god Rājaraḡśivaram- udaiya-Nayanār Anumīśvaram-udaiya-Nayanār at Rājaraḡjanallūr alias Anukkāyūr, for the merit of Maha- maṇḍalēśvara Timmayadeva-Śōlamahārāja.
436	On the west and south walls of the same temple.	Pāṇḍya ..	Vīra-Pāṇḍyadeva	26th year ..	Do.	Registers the agreement to burn two twilight lamps before the same god, made by Nallāṇ-Bhaṭṭaṇ Perumāḷ Veda- tyāga-Bhaṭṭa for the 28 paṇam received by him from a certain individual.
437	On a rock at Punadagai, about a mile from Anukkāyūr.	....	....	Parthiva, Tai, 11 ..	Do.	Refers to two oil-mills and a measuring rod of Punadagai.
438	On a stone opposite to the Chandeś- vara shrine in the Kailāsanātha- svāmin temple at Kovalur, same taluk and district.	Chōḷa ..	Rajaraḡśakēśarivarman	Lost	Do.	Fragment. Seems to register a sale of land effected by the assembly of Kovalūr in [Ven]kunṇa-kōṭṭam.
439	On a rock in a field near the Maṡi- Pillaiyar temple at Sengadu, same taluk and district.	....	....	....	Do.	Registers a gift of 100 kuḷi of land to Ayyanār.
440	On a pillar in the Āḍertīśvara temple at Kayar, Chingleput taluk, Chingleput district.	Chōḷa ..	Rajaraḡśa-Rajakēśarivarman	16th year	Do.	Begins with the introduction "Dṡḡṡṡa Cūra" etc. Registers a sale of land by the assembly of Kayar, in Kumḷi-naḍu, a subdivision of Āmūr-kōṭṭam to Senni- lattalāṇ Maṇṇ Singaṇ who set apart the land for burn- ing a perpetual lamp to the god Āḍerideva.
441	On another pillar in the same temple.	Do. ..	R[a*]jakēśarivarman	3rd ,,	Do.	Letters worn out in the middle. Seems to register a gift of land as bhaṭṭa-vṛitti.
442	On a third pillar in the same place	Do. ..	Do.	23rd ,,	Do.	Registers a gift of land, by purchase, for offerings and for burning a lamp day and night, to Kattapperumaṇḍigal in the Āḍeripīḍarar temple by a resident of Vandāḷaṇjēri in Teṇkarai Nārāiyūr-naḍu, a subdivision of Śōḷa-naḍu.
443	On a fourth pillar in the same place.	Do. ..	Rajakēśarivarman alias Uḍaiyār Śrī Rajādhirājadēva.	31st ,,	Do.	Begins with the introduction "Dṡḡṡa Cūra" etc. Regis- ters a sale of land by the assembly of Kayar in Kumḷi- naḍu, a subdivision of Āmūr-kōṭṭam in Jayāḡṇḍaśōḷa- maṇḍalam.
444	On a stone near the Kamalanāra- yaṇa-Perumāḷ image in the same village.	Do. ..	Rajakēśarivarman	4th ,,	Do.	Fragment. Seems to register a gift of land for a perpetual lamp to the god Ūṛuḍaipperumāḷ Tirumēṛṛāḷideva.
445	On another stone in the same place	Do. ..	Do.	Do.	Do.	Incomplete. Registers a gift of land for the Śrībali offerings in the temple of Ūṛuḍaipperumāḷ Tirumēṛṛāḷideva by Āṇaicheṇṇ Kīḷavaṇ Āṛiṇjōman of a village (name lost) in Tirunārāiyūr-naḍu, a subdivision of Śōḷa-naḍu.

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
446	On the north wall of the central shrine in the Śrīnivāsa-Perumāḷ temple at Papanāsam; Papanāsam taluk, Tanjore district.	....	..	Śaka 1379, Bahudhānya.	Tamil ..	Built in. Registers a gift of land in Periya-Ālattar in Gayamaṇikka-vaṇaṇaḍu by a certain Maḷavarāyar to the temple of Papanāsap-Perumāḷ.
447	On the same wall .. ..	....	....	Śaka 1382, Vikrama	Do. ..	Gift of ten vēli of land at Tattannūr as tiruviḍaiyattam by the individual mentioned above. Refers to the gift of land mentioned in the previous inscription.
448	On the base of the same wall ..	Vijayanagara	Mallikarjunadeva-Maharaya, son of Pratapa Devaraya-Maharaya, 'who instituted the elephant hunt'.	Śaka 1370 (wrong), Prajapati (expired), Āṅgīrasa, Rishabha, su. dvadaśī, Sunday, Hasta, Vaigāśī 4.	Do. ..	Registers gift of the village Rajakosarippattu alias Papanāsam with all the taxes levied on the village, for offerings, worship, twilight lamps etc., and for conducting the festivals instituted in the temple of Papanāsap-Perumāḷ by Saluva Tirumalaideva-Maharaja on the occasion of the reconsecration of the temple. The chief bears a number of birudas such as "gandaragūḷi" "the establisher of Sambhura" etc.
449	On the west wall of the same shrine.	..	..	Śaka 1380, Bahudhānya.	Do. ..	Gift of 7½ (vēli?) of land as tiruviḍaiyattam in Tiruvanaikkuḍi in Neṇmali-naḍu to the temple of Papanāsap-Perumāḷ by a certain Chikka-Bokkapa-Nayaka.
450	On the same wall .. ..	..	..	Śaka 138 [0], Bahudhānya.	Do. ..	Gift of two villages by purchase, to the temple, by a certain Kanakaraya, a native of Puduchoheri.
451	Do. .. ..	..	....	Śaka 1381, Prama[di].	Do. ..	Gift of three vēli of land at Kilīayanallur in Tiruvāḷundar-naḍu to the temple of Papanāsap-Perumāḷ by one Mallarasa Nayakkar.
452	On the base of the same wall ..	Vijayanagara	Vira-Praudhadevaraya-Maharaya, son of Virapratapa Devaraya-Maharaya 'who instituted the elephant hunt'.	Śaka 1379, Iṣvara, Mahara, ba. Amāvasya, ardha-udaya, Sunday, Śravaṇa, Tai 19.	Do. ..	Gift of the village of Vasudevanallur, bordering on Rajakosarippattu in Nittavinōda-vaṇaṇaḍu in Tiruohirappuḷli-uṣavadi on the southern bank of the river Kaveri, in the Chōḷa country, to the temple of Papanāsap-Perumāḷ for worship and offerings and for repairs, by Saluva Tirumalaideva-Maharaja.
453	On the west and south walls of the same shrine.	..	....	Śaka 1379, Iṣvara, Tai 19.	Do. ..	Gift for offerings to the god Papanāsap-Perumāḷ, of a vēli of land out of his jivita at Tirukkarugavurpattu in Nittavinōda-vaṇaṇaḍu by Mahamaṇḍaleśvara [Vaoh]oharāsar Timmarāsar, who calls himself a Chōḷa and "Uraiyaruvavarādhiśvara" and has besides a few other birudas, such as "Chōḷa-Narayana", "Narasimhasripadaśakha" etc.
454	On the south wall of the same shrine.	..	....	Śaka 1377, Yuva ..	Do. ..	Gift of two vēli of land to the same temple by a certain Ilaiya Madhava-Bhaṭṭa. Mentions the river Parantakanaru.
455	On the same wall .. .	..	....	Śaka 1384, Chitrabhāna.	Do. ..	Gift of ½ vēli of land, at Tiruohēyalur alias Devarayanpettai in Rajakosarippattu, to the same temple by a certain Aḷagiyamaṇavāla-Nambi.
456	Do. .. ..	..	....	Śaka 1380, Pramādi	Do. ..	Gift of 5 vēli of land at Pongunnam Tiroppalaitturai in Tirukkarugavurpattu by Saluva Tirumalaideva-Maharaja.
457	Do. .. ..	..	....	Śaka 1377, Yuva ..	Do. ..	Gift of one vēli of land to the same temple by a certain private individual.

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
458	On the base of the same wall ..	..	....	Śaka 1369, Prajapati (wrong), Margali 24.	Tamil ..	Gift of three villages, Śembiyanpaṭṭa, Nerkuṇṇam and Naṛikkarambai for worship in and repairs to the same temple by the village assembly and naṭṭar of Śōla-maṇḍalam, the tax due from the villages being paid by the donors themselves.
459	On the same base .. .. .	..	....	Śaka 1375, Śri-mukha Ādi 5.	Do. ..	Gift of lands in Mattūr, hamlet of Tiruchchōgutturapattu, by the assembly of several villagers of Kaṇḍ[?] ūr-nāḍa.
460	On the north wall of the maṇḍapa in front of the same shrine.	Tanjore Nayaka.	Raghunatha-Nayaka	Virōdhikṛit, Purit-tasi 12.	Do. ..	Gift of three paṇam which was the annual grazing fee due from a certain Nallankōṇ of Papanāśam for burning a lamp in the temple as per orders of Līkshitarayyaṇ. Mentions Veṅgaṭṭi-Nayakkar.
461	On the north and west walls of the same maṇḍapa.	Do.	Achyuta Vijayaraghava-Nayaka ..	Vyaya, Tai 15 ..	Do. ..	Gift of an annual contribution of 15 paṇam to the temple, by order of Timachchayyaṇ, by a certain Virapperumaḷ-Śeṭṭi during the management of Tyagappa-Mudaliyar.
462	On the south wall of the same maṇḍapa.	....	....	Śaka 1406	Do. ..	Fragmentary. Seems to make some provision for the maintenance of the temple priests.
463	On the same wall .. .. .	..	....	Śaka 1384, Chitrabhānu.	Do. ..	Incomplete. Gift of ten vēli of land in Pattarai in Eṭṭigaḷūr-pattu to the temple by the parivāram (servants?) of Tiruvarūr-uśavaḍi.
464	Do. .. .. .	....	....	Śaka 1381, Pramadi	Do. ..	Gift of a vēli of land in Paṭṭaman[g*]alachoheri, south of Geyamaṇikka-valanaḍu, to the temple, by a certain Tippa-Reḍḍi.
465	Do. .. .. .	....	....	Śaka 138[4], Chitrabhānu.	Do. ..	Gift of 2 vēli of land to the north of Geyamaṇikka-valanaḍu at Pūdaṇḍuḍi by a certain Chandraśekhara, the karaṇikkam of Tiruvarūr.
466	Do. .. .. .	....	....	Śaka 1384, Chitrabhānu.	Do. ..	Gift of 2 vēli of land at Tattamaṅgalam in Uyyakkōṇḍa-śōla-valanaḍu by Ilakkaraśar, the karaṇikkam of Tiruvarūr.
467	On the north and south walls of the same maṇḍapa.	Chōla ..	Tribhuvanaachakravartin Kulōttunga-Chōḷadeva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya.'	19th year, Dhanus, Śu. dvadasi, Wednesday, Kṛittika.	Do. ,	Stones out of order and lost in some places. Gift of two vēli of land as tirunāmatukkapi at Kundavainallūr, a hamlet of Rajakesari-chaturvēdimāṅgalam in Nallūr-naḍu, a subdivision of Nittavinōda-valanaḍu, by a certain Āra-amudu Madēvaṇ ahas Vikramaśōla-Brahmamarāyaṇ to the temple of Viśvēśvaraḍēva built by himself at Pañchavaṇmadēvi-chaturvēdimāṅgalam.
468	On the same walls	Do. ..	Tribhuvanaachakravartin Kulōttunga-Chōḷadeva, 'who was pleased to take Madura, Ilam (Ceylon) and the crowned head of the Pāṇḍya.'	21st year Vṛiśchika, ha. daśami, Wednesday, Hasta.	Do. ..	Do. Many pieces are fragmentary and cannot be read together. Seems to record another gift of land by the person mentioned above to the same temple. The donor was a native of Rajaraja-chaturvēdimāṅgalam.
469	On a pillar in the north verandah of the first prākāra of the same temple.	....	....	....	Do. ..	Records that the maṇḍapa (was built by) Vijayapalan.
470	On a pillar in the mukha-maṇḍapa in front of the same temple.	....	....	..	Sanskrit and Grantha.	Verse in praise of god Viṣṇu in his Narasimhavatara.

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
471	On another pillar in the same maṇḍapa.	....	....	....	Tamil verse ..	Records the construction of the maṇḍapa by a certain Chēdipāṇ, a resident of Pudukkai.
472	On the lintel above the doorway of the Viśhvakeśana shrine in the same maṇḍapa.	....	....	....	Tamil ..	Records the renovation of this doorway (tiruvaśal) by a certain Gaṅḡeṇarayar of Maṇappakkam. Mentions a certain Vēlaikkaran Tirunīrṇṇuśōla-Nambi.
473	On a slab built into the south wall of the first prakāra of the same temple.	Chōla ..	Parakēsarivar[man] .. .. .	....	Do. ..	Fragmentary. Seems to register a gift of land. Mentions a certain Madurantaka-Mo[veda*]vellaṅ.
474	On another slab built into the same wall.	Do. ..	....[bē]sarivarman	9th year	Do. ..	Fragmentary. Seems to record a gift of land to the temple of Mahadēva.
475	At the entrance to the second gōpura of the same temple (right side).	....	....	....	Tamil verse ..	Damaged. Records the construction of the several shrines including the Paṇḡayavallī-maṇḍapa, Sattikkoduttal shrine, Kaveri-maṇḍapa, Kattamayil-maṇḍapa, and the central gōpura by a certain Ayya-Nayaka.
476	On the east wall of the vāhana-maṇḍapa in the same temple.	Chōla ..	Tribhuvanaśakravartin Kulottuṅga-Chōlādēva, 'who was pleased to take Madura, Iḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya.'	24th year, Rishabha, śu. tritīya, Friday.	Tamil ..	Built in at the right end. Seems to register a gift of land to the temple.
477	At the entrance to the outermost gōpura in the same temple (left side).	....	.. .	Sarvajit, Vṛishabha (Rishabha), Amā (Amavasya).	Sanskrit verse in Grantha.	Records the completion of a sacrifice in the temple by a certain Rāmānujārya.
478	On the left side of the entrance into the central shrine of the Rāma-līṅgaśaṁ temple at Araya-puram (hamlet of Papanasam).	Chōla ..	Parakēsarivarman	[3]rd year ..	Tamil ..	Incomplete. The inscription is engraved in quaint and obscure characters. Seems to provide a thousand kalam (of paddy) for offerings in the temple.
479	On the left side of the entrance into the ardha-maṇḍapa of the same temple.	Do. ..	Rajakēsarivarman	13th	Do. ..	Records a gift of gold for a lamp to the temple of Periyatāli-Mahadēva at Tiruvarapuram.
480	On slabs built into the west and south walls of the central shrine in the Kṛṣṇa temple in the same village.	Do. ..	Tribhuvanaśakravartin Tribhuvanavīradēva, 'who took Madura, Iḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya.'	....Anisham ..	Do. ..	Fragmentary. Seems to register a gift of land for offerings and worship in the temple of Sōmanāthadēva at Vikramaśōlaṅ-[Pō]ralattar.
481	On the south and east walls of the entrance into the same temple.	Do. ..	Tribhuvanaśakravartin Rajarajadēva (III).	22nd year, [Maka]-ra, śu. .. Sunday, [Avi]tṭam.	Do. ..	Sale of land at Irumbudal alias Sōlaraśobhiyatiladaśobaturvēdimangalam to the temple of Vikramaśōlaśa-varam-Uḍaiyar at Vikramaśōlaṅ-Perālattar in Avūr-kūṛram, in Nīl[avi]nōda-vaḷanaḍu for 7000 kaṣu, by a native of Karundittakudi in Taḍjavūr-kūṛram, a subdivision of Paṇḍikulaśani-vaḷanaḍu.
482	On the north, west and south walls of the central shrine, in the Anantanārāyaṇa-Perumal temple at Avarani, Nēgaṇḍam taluk, same district.	Saluva ..	Tippayadēva-Maharaja	Śaka 1396, Jaya, Makara, śu. Purnai (Purnami), Monday, Pushya.	Do. ..	Gift of the village Abharanadbari alias Uttarānandapuram which was a hamlet of Sikkal in Gōyamaṇikka-vaḷanaḍu, as tiruvīdaiyātṭam, free of all taxes, for daily worship and offerings at the service called Tippiarajan-śandi and for festivals and repairs in the temple of Paḷlikonda Perumal. Refers to a previous gift by Annappa-Uḍaiyar.

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
483	On stones built into the west and south walls of the same shrine.	Chōla ..	Tribhuvanachakravartin Kulōttunga-Chōla (III), 'who having taken Madura, was pleased to cut off the crowned head of the Pāṇḍya.'	.. .. . Rishabha, Śu. chaturdaśi, Sunday.	Tamil ..	Incomplete and stones out of order. Seems to register a gift of land to the temple of Par. built at Kikkudi alias Sīṁhaviśṇu-chaturvēdimangalam, a brahmadēya in Āla-naḍu, a subdivision of Arumolideva-vaḷanaḍu by a certain Kalyāṇasundaraṇār alias Rājānārāyaṇa-Pallavarāyar, a native of Tirukkannapuram.
484	On the south wall of the same shrine.	Pāṇḍya ..	Jatavarman Tribhuvanachakravartin Kulāśekharaḍeva.	10th year, Ādi ..	Do. ..	Gift of 1 veli of land by two ladies to the temple of Poṁmalaikkunru-Uḍaiyar at Poṁmalaikkunru alias Poṇḍi in Idai-kāḷi-naḍu, a subdivision of Arumolideva-vaḷanaḍu.
485	On the north, west and south walls of the same shrine.	....	....	[26]th year ..	Do. ..	Stones out of order and lost. Gift of land, free of taxes, to the temple of Pārvaṭisvaram-Uḍaiyar at Kikkudi by the assembly of Rājajaya-chaturvēdimangalam in Muḷaikkattū-naḍu, a subdivision of Arumolideva-vaḷanaḍu. The same land was an old gift for offerings to the god Kūṭṭaḍu-Nayanār but the original recipients were dead. Refers to the land survey made in the 9th year.
486	On stones built into the walls of the same temple.	Chōla ..	Tribhuvanachakravartin Rājaraḷaḍeva ..	3rd year, Rishabha, Śu. trayōdaśi, Monday, Svāti.	Do. ..	Incomplete and stones out of order. Mentions Arayan Śattivana-Nayakaṇ of Palaikkurichchi in Alarūr-naḍu in Maṇurōḍaya-vaḷanaḍu, a subdivision of Kulōttunga-śōḷap-Pāṇḍināḍu.
487	Do.	Do. ..	Tribhuvanachakravartin Kulōttunga-Chōlaḍeva, 'who was pleased to take Marudai (Madura) and the crowned head of the Pāṇḍya.'	15th year, Mithuna, Śu. Thureday, daśami, Rēvati.	Do. ..	Do. Agreement between the villagers of Sittirale[ga]i-p-perumballi in Muḷaikkattū-naḍu and the temple authorities of Pārvaṭisvaram-Uḍaiyar regarding exchange of lands.
488	Do.	Do. ..	[Kulōttunga-Chōla*]ḍeva, 'who was pleased to take..... and the crowned head of the Pāṇḍya.'	24th year	Do. ..	Fragment. Registers the remission of certain taxes on the lands belonging to the temple of Pārvaṭisvaram-Uḍaiyar on the occasion of the consecration ceremony of Kūṭṭaḍu-Nayanār (Naṭarāja) and his consort, by the assembly of [Sīm]haviśṇu-chaturvēdimangalam in Arumolideva-vaḷanaḍu who were managing the affairs of the village from the month of Karkāṭaka.
489	Do.	Do. ..	Kulōttunga-Chōlaḍeva	16th year, Sīṁha, ba. daśami, Monday, Purnavasu.	Do. ..	Stones misplaced. Seems to record a gift of tax-free land to the temple of Pārvaṭisvaram-Uḍaiyar set up at Kikkudi, a brahmadēya in Āla-naḍu, by the villagers of Rājaraḷaṇ Alimulāi in Muḷaikkattū-naḍu, a subdivision of Arumolideva-vaḷanaḍu.
490	Do.	Do. ..	Tribhuvanachakravartin Kulōttunga-Chōlaḍeva, '[who took] the crowned head of the Pāṇḍya.'	[15]th year, Rishabha, [ba. tritīya], Mula.	Do. ..	Gift of tax-free land to the temple of Pārvaṭisvaram-Uḍaiyar set up by [Rājā]nārāyaṇa-Pallavarāyar of Palaikkurichchi at Kikkudi alias Sīṁhaviśṇu-chaturvēdimangalam. Refers to the survey of land made in the 9th year of Periyadevar.
491	Do.	Do. ..	[Tribhuvanachakravartin] Rājaraḷaḍeva ..	17th year	Do. ..	Gift of 60 kaṣu for a lamp to the temple of Tiruvār[śramam?] Tiruvirāmisvaram-Uḍaiyar at Ābarāṇaḍani-chaturvēdimangalam in Āla-naḍu, a sub-division of [Gēya*]-maṇikka-vaḷanaḍu.
492	Do.	Do. ..	Kulōttunga-Chōlaḍeva	15th year, Saturday, Svāti..	Do. ..	Fragment. Contains portions of the introduction beginning with "பூமன் னுபதும்," etc. Seems to record a gift of land.

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
493	On stones built into the walls of the same temple.	Chola ..	Tribhuvanachakravartin, 'who having taken Madura, [was pleased to out off the crowned Lead] of the Pandya.'	..	Tamil ..	Fragmentary. Mentions Kalyanasundarapur alias Rajanarayana-Pallava[rayar of Palaikkurichohi] and the village of Alimulai.
494	On a pillar of the north verandah in the first prakara of the Sauriraja-Perumal temple at Tirukkannapuram, Nannilam taluk, Tanjore district.	Do. ..	Rajakesariva[рман]	2 + 1st year ..	Do. ..	Bottom built in. Gift of land for burning a lamp in the temple of Emberuman at Tirukkannapuram, a devadana and brahmadeya in Marugur-nadu.
495	On the north wall of the same prakara.	Pandya ..	Perumal Sundara-Pandya-deva	17th ,,	Do. ..	Built in at the left side. Mentions a certain Vikrama-Pandya-A[raiyar].
496	On the same wall	Do. ..	Jatavarman alias Tribhuvanachakravartin Sundara-Pandya-deva.	2nd year, Tai ..	Do. ..	Registers a gift of land by purchase to the same temple by three private individuals of Bhlokamanikka-chaturvedi-mangalam.
497	Do. .. .. .	....	Tribhuvanachakravartin Konerimmai-kondan.	33rd ,,	Do. ..	Records a tax-free gift of land to the temple of Baratavar Narayanap-Perumal at Kalikkaraichehəri alias Vira-Pandyan-pattinam and the Brahmanas of Monnai-mamaruda-chaturvedimangalam, by a native of Kodip-punguralias Kulottunga-sola-pattinam. Mentions Annan Narasingadevar [of Alulaiyur-nadu, a subdivision of Geyamanikka-valanadu.
498	Do. .. .. .	....	Do.	....	Do. ..	Incomplete. Seems to register a gift by a certain Somidevar for providing offerings and worship, during the service Vira-Pandyan-sandi called after the king, in the temple of Savurip-Perumal at Tirukkannapuram.
499	Do. .. .. .	...	....	12th year ..	Do. ..	Gift of 400 kasu for burning a lamp in the temple, by a certain Nallur Arulala-Bhattan of Akalanika-chaturvedi-mangalam.
500	Do.	Chola ..	Rajarajadeva	5 + 1st ,,	Do. ..	Gift of 1,000 kasu for a lamp by a certain lady of Idaiyargukkudi.
501	Do.	Do. ..	Rajakesarivarman alias Tribhuvanachakravartin Kulottunga-Choladeva.	46th ,,	Do. ..	Begins with the introduction "புகழ்மாது விளங்க", etc. Registers a gift of land lying uncultivated since the 20th year of the king's reign, at Kakkaimangalam, at the instance of a certain kajaraja-Brahmadhiraja Govinda-Pillai for worship and offerings to the god of Tirukkannapuram in Geyamanikka-valanadu, during the four ayanas of the year and during the three festival occasions in the the months of Aippasi, Sittirai and Masi.
502	Do.	Do. ..	Parakesarivarman alias Tribhuvanachakravartin Vikrama-Choladeva.	11th year, Kanni, ba. . . , Sunday, Püram.	Do. ..	Beginning built in. Begins with the introduction "பூமலை மலைந்த", etc. Registers a sale of land by the temple trustees to a certain Kannalan Satturugandan alias Avaniipala-Vilupparaiyan of Kuriochi in Monnaiyur-nadu, a subdivision of Rajadhiraja-valanadu, on condition that he should bring it under cultivation and should utilize the produce for providing certain offerings in the temple after paying the dues on the land.

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
503	On the west wall of the same prakara.	Chōla ..	Rajarājadeva (III)	14th year, 187th day.	Tamil ..	Registers the lease of land in the street called 'Savarip-Perumal-perunderuvu' for building shops and houses thereon, to certain merchants with the stipulation that they should pay certain taxes on their goods to the temple. The order was issued while the god was seated with his consorts on the seat called 'Nambikaliyan' under the canopy of pearls called 'Ravanantakan' in the Niravi-mandapa, on the 5th day of the marriage (festival) in the month of Chaitra, hearing the hymns of Sāthagōpa.
504	On the same wall .. ..	....	....	2nd year	Do. ..	Gift of 70 veli of land in four villages, free of all taxes, for worship and repairs in the temple of Savurip-Perumal at Tirukkannapuram in Geyamanikka-valanadu, by order of the king. A certain Soliyadaraiyan figures as the signatory of the document.
505	Do.	Chōla ..	Tribhuvana-chakravartin Kulōttunga-Chōladeva, 'who was pleased to take Madura and Ilam (Ceylon).'	11th ,,	Do. ..	Registers an agreement made among the 'Valaṅgiyar' (community) of Southern Ceylon that they would collect 2 kaṣu from each individual living at Tiruniruchchōlapuram and other places, for maintaining a person to look after the affairs of a matha called Sūchakar Karuṇākara-vīra-maḍam, where Śrī-Vaiṣṇavas were to be fed on all festival occasions. The present record is stated to have been engraved in place of an old one which had disappeared.
506	Do. .. ..	....	....	....	Do. ..	Gift of 500 kaṣu each by two ladies for burning two lamps during the night services in the temple.
507	Do.	Chōla ..	Vikrama-Chōla[dēva]	10th year	Do. ..	Gift of tax-free land at Paḷḷi, a brahmadeya in Tiruvārūr-kūrnam by a certain Kakkunayakan of Velūr for growing red lotuses for the temple of Tirukkannapuratt Ālvāṇ.
508	Do.	Do ..	Parakeśarivarma alias Tribhuvana-chakravartin Vikrama-Chōladeva.	Do.	Do. ..	Begins with the introduction "ஸ்ரீமதேவாய நம:," etc. Seems to record the migration to Tirukkannapuram, a brahmadeya in Marugal-nadu, a subdivision of Geyamanikka-valanadu, of twenty families of weavers (ayōgavas) at four families from each of five specified villages, who were to do service in the temple in return for certain privileges granted to them.
509	Do.	Do. ..	Do. do.	11th year, Simha, bz. trayōdaśī, Saturday.	Do. ..	Begins with the same introduction. Registers a gift of 20 kaḷaṅḷu of gold of 9½ fineness (māri) for burning daily a twilight lamp with ghee and camphor both morning and evening, in the temple, by a brahman of Tirumargal who also presented for the purpose a bronze lamp-stand made after his own image. The gift was accepted by the Śrī-Vaiṣṇavas of the village and those versed in the sacred lore (kalai ilaṅgumoliyalar), assembled in the Tiruniravi of this temple which was sung by Tirumaṅgai-Ālvāṇ.

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
510	On the south wall of the same prakara.	....	Tribhuvanaachakravartin Kōnerinmaikondan.	11th year, 345th day.	Tamil	Registers a gift of land as archanabhoga to the shrine of Tirumaṅgai-Aṭṭar, set up in the western street by a certain Nārāyaṇa-Tadar.
511	On the same wall .. .. .	....	....	Do.	Do.	Gives effect to the transaction mentioned above. Refers to the 4th year of [Uḍai]yar Rājārājadevar and the 11th year of Uḍaiyar Kulōttunga-Chōladevar, 'who was pleased to remit the tolls.'
512	Do.	Chōla ..	Tribhuvanaachakravartin Rājārājadeva ..	18th year, 11th day	Do.	Records the lease of house-sites given to certain individuals, in the streets around the temple of Ulagu[y*]ya-ninra-rūḷina-Nayanār Savurip-Perumal at Tirukkannapuram, in return for which they had to plant cocoanut palms in an allotted portion of land, from the yield of which cocoanut oil had to be extracted after the 6th year of their being planted and supplied for lamps to the temple.
513	Do. .. .. .	....	Tribhuvanaachakravartin Kōnerimai-kondan.	8+1st year, 210th day.	Do.	Stones lost. Seems to register a gift of land for maintaining a feeding matha in the street [west] of the same temple. States that the prakara was called after Ambaruḍaiyaṇ Vāṇadarāyaṇ.
514	Do.	Chōla ..	Tribhuvanaachakravartin Rāja	10th year	Do.	Stones lost. Records a gift of land for maintaining a flower-garden, by a resident of Kuṇṇalūr in [ḷai]ala-nadu. Refers to a gift to the same temple by 'Periya-Nayanār.'
515	Do.	Do.	Tribhuvanaachakravartin Perakēsarivarman Rājendra-Chōḷadeva (III), who took the crowned head of the Pāṇḍya.	....	Sanskrit in Grantha and Tamil.	Stones lost. Seems to provide for a service called Araṣa-gaṇḍarāṇḍaṇḍi after the prince Sāvap-Pillai, in the temple of Aṭṭar Savurip-Perumal.
516	Do. .. .. .	....	....	..... Paṅguni ..	Tamil	Stones lost. Seems to record a gift of land for offerings in the temple during certain festivals of the year. Mentions the matha of 'Tirukkōvalūr Emberumaṇār-Jiyar.'
517	Do.	Pāṇḍya ..	Majavarman Tribhuvanaachakravartin Kulasekharadeva.	2nd year, Dhanuṣ, 6u. dvadasi, Monday, Krittika.	Do.	Sale of land by the same temple to a certain Aruḷajapperumal-Tambiran of Solakulavallinālūr belonging to Paṭṭaṇ-pakkam in Naḍuvil-nadu alias Rājārāja-vaḷaṇadu, who presented it back to the temple for converting it into a flower-garden.
518	Do.	Chōla ..	Tribhuvanaachakravartin. . . . .	..... Mithuna 16, Sunday, Ārdra.	Do.	Much damaged. Seems to record a gift of money by two ladies for burning a lamp in the temple.
519	Do.	Do. ..	Rajakesarivarman alias Chakravartin Kulōttunga-Chōladeva.	88th year ..	Do.	Begins with the introduction "புகழ் சூழ்ந்தது" etc. Registers a gift of money and land for burning lamps thrice daily in the temple, by the chief Kōḷakēśari Adiradhirājadevar and his minister Bharadvājaṇ Maranarāyaṇaṇ alias Virasantoṣa Brahmaachakravarti of Tirupattūr. Refers to a previous gift of land for burning lamps made in the 34th year of the king. Mentions the liquid measure 'Kulōttungaḷaṇ-nāli.'
520	Do.	Do.	Tribhuvanaachakravartin Rājārājadeva	5th year, Makara, 6u. chaturdaṣi, Sunday, Punarvasu.	Do.	Gift of money for burning a twilight lamp in the temple by a lady of Tiruvilimi[la*]lai.

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
521	On the same wall	Chōla ..	Rajakesarivarman alias Chakravartin Kolōttunga-Chōlādēva.	34th year, Karkatakā, ba. akadaśi, Wednesday, Maḡaiyāram (Mṛigaśīrsha ?).	Tamil ..	Built in. Begins with the introduction, “ <i>யசு சேஷ</i> ”, etc. Registers a gift of lamps, silver utensils and land for a twilight lamp, by Virakeraḷaṇ Adhirarajadēvar of Kongu mentioned in No. 519 above.
522	Do.	Do. .	Tribhuvanaachakravartin Rajendra-Chōlādēva.	20th year, Mithuna, ba. daśami, Wednesday, Śravana.	Do. ..	Sale of land for 5,350 kaṣu to the temple by a certain Śattivāna-Nāyakaṇ alias Kāḍavarāyaṇ of Palaiyaṇur in Mēlmalaip-Palaiyaṇur-nadu, a subdivision of Jayaṅ-gondaśōla-maṇḍalam. Mentions a jewel called ‘Virarā-[jēndraśōla]-padakkam’ worn by the deity at Periyakōyil, which was melted and converted into 13 kaḷaṇḷu of gold and paid towards the 5,350 kaṣu.
523	On the north wall of the Kanna-puri-Nāyaki shrine in the same temple.	....	....	Siddharthin, Avani, 10.	Do. ..	Records a settlement among the Nāṭṭar of Tiruvayppaḍi that they would collect every year from the tenants, ghee at the rate of a nāḷi per cow and supply it to the same temple and that they would contribute a portion of the expenses of the Sṛījayanti (festival).
524	On the same wall .. .. .	....	....	Śaka 1400, Viḷambi, Dhanuś, śu. paurnai, Wednesday, Mṛigaśīrsha.	Grantha and Tamil.	Sale of temple land to a certain Sṛīraṅgarajar Aḥchi-Ayyaṅgar, son of Vaṅḡiparattu Aḥchi-Ayyaṅgar, whose ancestors were the hereditary purohitas of the same temple from the time of Uḍaiyavar (Rāmaṇaja). The land was presented back to the temple for certain offerings in the mornings.
525	On the west wall of the inner gōpura of the same temple.	Vijayanagara	Virapratapa Maḷlikaṛjunadēva, Virarāśiṅga Kṛishṇappadēva . . .	Śaka 1471, Saumya, Mithuna, śu. . . . Friday, Puraṭṭadi.	Tamil ..	Seriously damaged and worn out. Seems to record a gift of money and land by Kandaḍai-Appaṅgar to the same temple for meeting certain expenses connected with the car festival.
526	On the right side of the entrance to the same gōpura.	....	Tribhuvanaachakravartin Kōṇērimāl-konḍaṇ.	21st year, Aṇṇasi, 11.	Do. ..	Gift of 30 vēli of land in Kurugaiyādi in Tirappovalur-parru, forming part of Kīl-kuru (eastern subdivision) of Kulōttungaśōla-valanāḍu and 5 vēli of land in Bava-lokam, free of all taxes, for the maintenance of the Bhaṭṭas of Karaḷaḷavira-chaturvēdimāṇḍalam, and for (worship in the shrines of) Karaṇḡirukka-Nāyaṅgar and Bhaṣyakara, by Narāśiṅgadēva who is styled the ‘Tiruvāymoli-parikkhai’.
527	In the same place .. .. .	....	Do.	21st year, Tai, 27..	Do. ..	Damaged. Gift of land for building a maṇḍapa in the river Muḍigonḍaṇ-aru for the sacred bath of the god. Mentions the channel ‘Bhuvanēkhaviraṇ[a]ruvi’ named after the king.
528	On the left side of the same entrance.	....	Do.	19th year	Do. ..	Gift of land for worship and repairs to the temple. A certain Vira-Pandya Pallavarayar figures as the king's officer.
529	On the east wall of the second prakara of the same temple.	....	Tribhuvanaachakra[vartin Kōṇēriṇ]mai-konḍaṇ.	8 + 1st	Do. ..	Built in in the middle and in portions of the last two lines. Records a tax-free gift of land for a service in the temple called Kōḍandara[maṇ-sandi] after the king, and for offerings and worship to the image of [Ellanda]lai-Perumaḷ set up by Sundara-Pandya Kāḷiṅgarayar.

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
530	On the same wall	Pallava ..	Peruñjiṅgadeva	5th year, Makara, śu. daśami, Monday, Aniḷam.	Tamil	Built in. Seems to record a sale of land to a certain Rajadivakara Muvondiravolan of Viliyūr in Āvar-kurram, a subdivision of Nittav-nōda-vaḷanaḍu by Araiyan Puṇṇiḍaṅgonḍan Devapperumal, the headman of Kurudaiyāḍi in Tañjavūr-kurram, a subdivision of Paṇḍikulāṣaṇi-vaḷanaḍu. The land was situated in Sembian-Kurudaiyāḍi in Paṇaiyūr-naḍu, a subdivision of Kulottuṅgaśōḷa-vaḷanaḍu.
531	On the west wall of the same prakara.	Pandya ..	Jaṭavarman Tribhuvanaśakravarā ..	2nd year	Do.	Gives an elaborate description of lands in several specified villages which were presented to the temple and to brahmins.
532	On the same wall .. ..	....	.. .. 'who took all countries ..	....	Tamil verso ..	Stones lost and damaged. Seems to refer to the setting up of the image of Rāmanujamuni.
533	On the east wall of the maṇḍapa in front of the central shrine in the Rāmanandiśvara temple in the same village.	Chōḷa ..	Tribhuvanaśakravartin Kōṇērimel-konḍan Kulottuṅga-Chōḷadeva.	10th year	Tamil	Records a gift of land for worship and offerings to the image of Uḍaiyār Rāmanandiśvara-Uḍaiyār, which was re-consecrated in its old temple. The land was named Śivapadaśekaramaṅgalam after the donor, the king.
534	On the same wall	Śaḷva ..	Tirumalaiyadeva-Maharaja	Śaka 1397, Manmatha, Karttigai, 16.	Do.	Remission of certain taxes accruing from Kallapai naḍu belonging to the temple, for the repairs of the temple including the gōpura and for conducting worship and offerings in the temple. Mentions a certain (officer) called Vikramādittar.
535	Do.	Pandya ..	Śrivalḷabhadēva	32nd year	Do.	States that the central shrine (tirumalai) of Tiruviramīśvara-Uḍaiyār was the gift of Deyvanayakan.
536	Do. .. ..	....	Tribhuvanaśakravartin Kōṇēriṇmai-konḍan.	32nd year, 308th day	Do.	Registers the communication of the royal sanction for conferring the right of worship in the temple of Rāmanandiśvara-Uḍaiyār set up at Tirukkannapuram upon a certain Tirumannuśōḷa-Brahmarayan and his descendants at the instance of Maṇavarayan.
537	On the west and south walls of the same maṇḍapa.	Chōḷa ..	Tribhuvanaśakravartin Rajarajadeva ..	16 + 1st year, Mithuna, ba. Sunday, Uttirattadi.	Do.	Gift of an annual payment of money and paddy collected from the various specified temple servants in Śōḷa-maṇḍalam, Rajaraja-Paṇḍimaṇḍalam, Virasōḷa-maṇḍalam, Naḍuvil-naḍu and Jayaṅgonḍasōḷa-maṇḍalam, by the influence of the Mahāśvaras of Perumbarrappuliyūr (Chidambaram) who were approached by the temple officials of Rāmanandiśvara-Uḍaiyār to supplement the temple lands which were inadequate to meet the expenses of festivals and worship.
538	On the west and south walls of the Jambukaranyēśvara temple at Kundalur, same taluk, Tanjore district.	Vijayanagara	Vīrapratapa Kṛishṇayade[va-Maharaya]..	Śaka 1441, Pramādi, Makara, śu. Uthana-dvadaśi, [Monday], Ro[va]ti.	Tamil and Grantha.	Gift of land of taxes free in Kundalur, the eastern division of Tirunaiyūr in Kulottuṅgaśōḷa-vaḷanaḍu, by the king, excluding the five vola of land already belonging to the temple of Tambirapar Tirukkatturaiyar at Kundalur, for conducting the Makha festival in the temple, at the request of a certain Tiruppanichohavan Ambalattaiyār.
539	On a slab set up in front of the same temple.	....	....	Hevilambi, Tai, 5	Tamil	Modern. States that the lands in the four streets were the gift of a certain Vinaititta-Mudaliyar, which was made at the request of one Īśura-Ayyanavargal for daily worship and repairs in the Śvara temple at Kundalur.

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
540	On the north wall of the central shrine in the Nīra-Narayana-Perumal temple on the rock at Tiruttangal, Sattur taluk, Ramnad district.	Pandya ..	Maṇavarman alias Tribhuvanaśakravartin Kuḷasekharadeva.	6th year, Vṛiśchika, 13, ba. trayōdaśi, Thursday, Svāt.	Tamil	Registers a gift of land by Tiruvarāṅgadevan Uyyakko[1]-van and Kuṇṇeduttan Tiruvarāṅgadevan of the Kuṇḍinagotra for offerings and worship to Singap-Perumal whose shrine together with a maṇḍapa called "Tiruvarāṅgadevan tirumaṇḍapam" had been constructed by them on the western and northern circuits of the temple of Paramasvamin who was pleased to remain on the sacred hill at Tiruttangal which was a devadana-brahmadeya in Karunilakkudi-naḍu. Mentions a tank called Devēndravallabhap-perēri and a measuring rod named "Kuṇṇakal-paṇaikōl."
541	On the same wall	Do. ..	Kuḷasekharadeva	8th year, Śittirai, 5	Do.	Gives the boundaries of the tank mentioned above and the lands belonging to the village of Tiruttangal, and states that these were settled after measuring them with the rod "Kuṇṇappaṇaimēikōl."
542	On the south wall of the same shrine.	....	Tribhuvanaśakravartin Kōṇēriṇmaikonḍaṇ.	11th year, 841st day.	Do.	Registers an order (of the king) to the Mūlaparushaiyar of Tiruttangal, grouping with their village as a tax-free devadana, Aṇaiyūr alias Tennavaṇṣiṇṇūr excluding from it other old devadana and paḷliohohandam lands and collecting from Aṇaiyūr only the kaḍamai tax according to the old stone record.
543	On the north wall of the maṇḍapa in front of the same shrine.	Pandya ..	Jaṭavarman alias Tribhuvanaśakravartin Kuḷasekharadeva.	9th year, 216th day.	Do.	Begins with the introduction "செவ்வழி" etc. Registers a royal order creating a brahmadeya village called Kuḷasekhara-śaturvedimaṅgalam clubbing together four devadana villages about Tiruttangal, with lands and house-sites allotted to 54 Brahmanas well versed in the Vedas and the Śāstras, on the representation of Kaliṅgarāyar. The village-site where the Brahmanas were to reside was renamed Puḡalōkagaṇḍanallūr. The order was issued while the king was occupying the seat called Kaliṅgarāyan in his palace (kōyil) at Madura to the east of Maḍakkulaṇ in Maḍurōḍaya-vaḷanaḍu.
544	On the same wall .. .. .	....	Tribhuvanaśakravartin Kōṇēriṇmaikonḍaṇ.	....	Do.	Records a royal order issued to the assembly of Kuḷasekhara-śaturvedimaṅgalam regarding the transaction mentioned above and the ulvari for having formed the brahmadeya referred to.
545	Do	Pandya ..	Jaṭavarman alias Tribhuvanaśakravartin Kuḷasekharadeva.	13 + 5th year, Kaṇṇi 9, śu. śaturdaśi, Thursday, Śatabhisaj.	Do.	Begins with the same introduction. Gift of land, free of taxes, by the big assembly of Para[n*]taka-śaturvedimaṅgalam, a brahmadeya in Āri-naḍu, to the temple of Paramasvamin at Tiruttangal in Karunilakkudi-naḍu, at the request made by a certain Śrīkṛiṣṇaṇ Śrīkṛiṣṇaṇ alias Tirumaḷisaidasar of Tiruvellaṇai on behalf of the temple.

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
546	On the same wall	Pāṇḍya ..	Maṇavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	4 + 1st year ..	Tamil ..	Records a gift of land by Tiruvarangadevaṇ Kuṇṇeduttan and Tiruvarangadevaṇ Uyyakkolvaṇ mentioned in No. 549 above to provide for the reading of the Mahabharata, the Rāmāyaṇa and the Purāṇas in a maṭha built by them.
547	On the south wall of the same maṇḍapa.	Do ..	Maṇavarman alias Tribhuvanachakravartin] Sundara-Pāṇḍyadeva, 'who having taken the Chōḷa country, was pleased to perform the anointment of heroes at Muḍigopdasōḷapuram'.	17th year, Avai ..	Do. ..	Gift of land by a brahman for maintaining a maṭha to feed the people doing service in the temple at Tiruttināḡal. Mentions the standard measuring rod "Kuṇṇakkarpā-raikkōl" and the tank "Devēndravallabhappēreri".
548	On the same wall	Do. ..	Jaṭavarman alias Tribhuvanachakravartin Kulasēkhamadeva.	2nd year	Do. ..	Gift of land, by purchase, by a certain Śōraṇ Uyyaninraduvaṇ alias Gurukulattarayaṇ of Sīrrūr for a service in the temple instituted in his name. The land was situated at Aṇaiyūr alias Tennavaṇ-Sīrrūr, the assessment from which had already been granted to the temple for maintaining a service called "Sundara-Pāṇḍya-sandi."
549	Do.	Do. ..	Maṇavarman alias Tribhuvanachakravartin [Sundara-Pāṇḍyadeva, 'who was pleased to distribute the Chōḷa country'.	7th year, 98th day.	Do. ..	Begins with the introduction "பெருமாள் திருவாரங்கடேவன்", etc. Records the gift of lands, by purchase from the residents of Aṇaiyūr, by the individual mentioned above for conducting the same service in the temple. These lands were formed into a village called Tennavaṇ-Sīrrūr. The king ordered the gift while he was occupying the seat called "Maḷavarayaṇ" in the temple.
550	Do. .. .. .	....	Tribhuvanachakravartin Kōṇēriṇmai-konḍaṇ.	Do.	Do. ..	Records the grant of the documents ulvari and kēlvi by the king for the lands mentioned above on the representation of Maḷavarayaṇ.
551	Do. .. .. .	....	....	....	Do. ..	Registers the final execution of the above order.
552	Do. .. .. .	....	Tribhuvanachakravartin Kōṇēriṇmai-konḍaṇ.	20th year, 600th day.	Do. ..	Records an order issued to the Mūlaparushaiyar of Tiruttināḡal, that the taxes on certain lands in the village belonging to the god (Paramasvami), which had been sold to certain individuals who paid no taxes hitherto, should now be paid to the temple by the purchasers.
553	Do. .. .. .	....	....	....	Do. ..	Records that certain privileges in the temple were conferred upon Taḍaṅgaṇṇi Sīrrūruḍaiyaṇ Śōraṇ Uyyaninraduvaṇ alias Gurukulattarayaṇ of Tirumalli-naḍu for renovating the temple, constructing the maṇḍapa of stone and for assigning certain taxes to the temple.
554	On the east wall of the same maṇḍapa.	Pāṇḍya	Sundara-Pāṇḍyadeva	12th year and Śaka 1149.	Tamil verse and Sanskrit.	Mentions that the garbhagriha, ardha-maṇḍapa and the maha-maṇḍapa of the temple were built of stone by Gurukulattarayaṇ of Taḍaṅgaṇṇich-Chīrrūr in Tirumalli-naḍu mentioned above, who also set apart his village Aṇaiyūr alias Tennavaṇ-Sīrrūr for maintaining the "Sundara-Pāṇḍya-sandi". States that he was the king's minister.

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
556	On the same wall	Pandya ..	Jatavarman alias Tribhuvanaachakravartin Śrīvallabhadeva.	22 + 1st year ..	Grantha and Tamil.	Begins with the introduction “இருமிந்நதையும்ஜயமிந்நதையும்,” etc. Registers a royal order issued to the Mula-parushaiyar of Tiruttangal to the effect that their village, which had originally been a devadana-brahmadaya and then remained as a tirappu (tax-paying) for a long time, was now to be restored as a devadana from the taxes on which, the expenses of the temple had to be met. Mentions the king's throne called Kalingattaraiyan in his palace at Madakkulam east of Madura.
558	Do.	Do. ..	Maravarman alias Tribhuvanaachakravartin Sundara-Pandyadeva.	4 + 1st , ..	Tamil ..	Gift of land by two brothers, Tiruvarangadevan Kunredattan and Uyyakkolvan of the Kundina-gotra mentioned in No. 546 above, for offerings on the Tiravisagam day celebrated annually in the month of Vaigasi.
557	On a pillar lying in the south verandah of the prakara of the same temple.	Chola ..	Parakesarivarman	20th , ..	Vatteluttu ..	Gift of 31 cows for burning a perpetual lamp in the temple of Tiruvengadanilai-Perumangadiga! at Tiruttangal by a resident of Kadanur in Malli-nadu.
558	On the wall of the west verandah of the same prakara.	Pandya ..	Jatavarman alias Tribhuvanaachakravartin Kulasekharadeva.	3 + 2nd , ..	Tamil ..	Gift of 25 sheep by two ladies for burning twilight lamps in the same temple.
559	On the same wall	Do. ..	Do. do.	13th , ..	Do. ..	Registers a gift of land with a well, by purchase, for maintaining a lotus pond for the supply of garlands of red-lotus to the temple, by Sadagopan Tirumangaiy-Andal, the wife of Uyyaninaduvar alias Udaiyar Kalingarayar of Andanur Sirukambur in Mutturuk-kurram.
560	Do.	Do. ..	Do. do.	9 + 1st , ..	Do. ..	Gift of land by a certain Atkondavilli Tirumadamudaiyan of Tiruvallandur in Sola-mandalam for a perpetual lamp in the temple. The land was purchased from three brothers Tiruvarangadevan Chaturvedi, Kunredattan and Sriyallabha.
561	Do.	Do. ..	Maravarman alias Tribhuvanaachakravartin Sundara-Pandyadeva, 'who was pleased to distribute the Chola country.'	11th , ..	Do. ..	Gift of land and a well by a certain Purushottaman Kaliyayan for burning a perpetual lamp in the temple.
562	Do.	Do. ..	Jatavarman alias Tribhuvanaachakravartin Kulasekharadeva.	13 + 1 + 1st year.	Do. ..	Registers a gift of land and a house-site by the lady mentioned in No. 559 above, for offerings and worship to the images of Karmarohananai-Emberuman and his consorts set up by her in the temple. The land had been purchased from the Mula-parushaiyar of the village.
563	Do.	Do. ..	Do. do.	Do.	Do. ..	Gift of land and a well by a certain Muggalan Narayanan Sankaranarayanan for a perpetual lamp in the temple.
564	Do.	Chola ..	Kulottunga-Choladeva	42nd year ..	Do. ..	States that this is a copy of the inscription in the mandapa to the east of the temple (tiruvilaiyadi) the rock of which had to be blasted. Records a gift of one and a half vali of land made tax-free, for meeting the expenses of the offerings during the procession of the image on amavasya days. Karunilakkudi-nadu is here stated to be a subdivision of Madurantaka-valanadu in Rajarajap-Pandyanadu.

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
565	On the same wall	Pandya ..	Maravarman alias Tribhuvanachakravartin Sundara-Pandya-deva, who was pleased to take the Chola country.	8th year, Avani ..	Tamil	Gift of land by a certain Atayan Kunreduttan Srivallabhan for offerings and worship and for other expenses connected with the procession of the same deity on the Sri Jayanti day in the month of Avani.
566	Do. .. ..	.. ..	Tribhuvanachakravartin Koneripmaikondan.	9th year, [3] 23rd day.	Do.	Records an order to the temple servants for the rehabilitation and reutilization of Sadaiyankurichohi and other lands belonging to the temple which had been deserted and lying fallow. The tenants were given the assurance that they would suffer no troubles in future.
567	Do.	Pandya ..	Jatavarman alias Tribhuvansachakravartin : Kulasekharadeva.	13 + 11th year ..	Do.	Gift of 50 sheep for a perpetual lamp in the temple by a certain lady.
568	On the north wall of the same verandah.	....	....	13 + 6th „ ..	Do.	Gift of land with the taxes thereon in Gramanallor alias Ni[ra]ra-Narayanapporeri by the assembly of Parantakachaturvedinangalam, in Ari-nadu for meeting the daily expenses of the temple.
569	On the same wall	Pandya ..	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	13 + 8th „ ..	Do.	Gift of 13 sheep for a twilight lamp in the temple at Tiruttangal by a certain lady of Vanavapmahadevichaturvedinangalam, a brahmadeya in Venbu-nadu.
570	Do.	Do. ..	Maravarman alias Tribhuvanachakravartin Sundara-Pandya-deva, 'who having taken the Chola country, was pleased to perform the anointment of heroes at Mudigonadasolapuram.'	20 + 1st „ ..	Do.	Gift of land by a resident of the village for a perpetual lamp in the temple.
571	Do.	Do. ..	Kulasekharadeva, 'who was pleased to take all countries.'	21st year, Tai ..	Do.	Gift of 20 cows (for a lamp) in the temple.
572	Do.	Do. ..	Maravarman alias Tribhuvanachakravartin Sundara-Pandya-deva, 'who having taken the Chola country, was pleased to perform the anointment of heroes at Mudigonadasolapuram.'	17 + 1 + 1st year.	Do.	Gift of taxes on two pieces of land belonging to the temple of Tiruttangal, at Sripadmadala-chaturvedinangalam, a brahmadeya in Iruinjondan by the assembly of that place, including the one already granted to the temple by Solan Uyyavandan alias Gurukularayan of Andan-jakudi in Punga-nadu, who is stated to have colonised the village by order of the king and to whom the assembly had granted the income thereon.
573	On a stone built into the steps to the north of Paramapudavasal in the same temple.	....	....	....	Do.	States that this stone of the door-post (<i>Sargalvaru</i>) was the gift of a certain Tiruchohigrambalapriyan of [A]ndan.
574	On the left side of the entrance into the Sengamula-Nayaki shrine in the same temple.	Pandya ..	Jatavarman alias [Tri*]bhu[va*]nashak-rava[rtin*] Srivallabhadēva.	23rd year	Do.	Damaged and portion lost. Mentions the Malaparushaiyar of the village of Tiruttangal, a devadana and brahmadeya in Karun[il*]akkuḍi-nadu in Ma[du*]rdaya-va[al*]a[n*]du.
575	On the south wall of the central shrine and store room, in the Karunellinathasvamin temple on the same rock.	Do. ..	Sundara-Pandya	17th „	Tamil verso ..	Records the construction of the temple of stone for Tangal-lar and his consort Gauri by Soran Uyyanirayan alias Gurukulattarayan of Sirkar, and states that he instituted a service in his own name in the temple of Tirunelvali-nadan and thus enabled the god to discontinue begging his daily bowl of bali.

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
576	On the north wall of the same shrine.	....	....	Vyaya, Arpaśi, 11	Tamil	Records the gift by purchase of $\frac{1}{4}$ share of the village Uḍaiṇṇaṅḷam for worship of the god Karunellinathasvāmi and the goddess Minakshi-Aminan by a certain Kumāra-Raṇ[ga*]ppa-Nayakar. This land was perhaps a Bajabhaga gift (?) of Veṅkiṭapati-Muddula-Nayakkar Tambiraṇṭolan.
577	On a boulder to the north of the same rock.	....	....	....	Do.	States that Tiruttāṅgal ḥ-chairmai was the gift for bloodshed (rattakkāṇi) to Ullibommaṇ Kalāṅḡadagaṇḍa-Nayakkar, the follower of Varatuṅgarāmat-Tanippuli Kalāṅḡadagaṇḍa-Nayakkar. Adjacent to the inscription is the figure of a standing warrior whose sword has almost cut off the head of a horse on whose back is seated another warrior with a sword. By the side of the hero is another soldier on horseback.
578	On another boulder about two miles west of the same village.	....	....	....	Do.	States that this is the northern boundary-stone of the four stones set up on the four sides of the big tank of Apaiyūr in Karu[nīlakkūḍi]-nāḍu which was the property (kāṇi) of Gurukūlattarayar mentioned above in No. 575, and the taxes on which had to go to the temple on the hill at Tiruttāṅgal.
579	On a boulder called Urupdaipārai about two miles north of the same village.	....	....	Viśvavasu, Tai, 2 ..	Do.	Enumerates the boundaries of the land granted for a feeding house by a certain Ambalavāṇasvāmi of Chidambaram.
580	On a slab set up in a field about two miles south of the same village.	....	....	Prama[di]ḥa, Aḍi, [6].	Do.	Damaged. Seems to enumerate the boundaries of the land granted by a certain Pradāni-Nayakkar.
581	On the south wall of the Maṇṇiśvara temple at Annur, Avanasi taluk, Coimbatore district.	Koṅgu-Chōla	[Virarajendra]dēva	27th year ..	Do.	Much damaged. Gift of money for 2 lamps.
582	On the same wall	Do.	Virarajendradēva	13 + 1st ,, ..	Do.	Gift of 1 $\frac{1}{2}$ kālāṇḍu of gold for burning a twilight lamp in the temple of Āḷudaiyar Maṇṇiyūr-Āṇḍar by a member of the Pārasivar (community).
583	Do.	Do.	Vikrama-Chōladēva	9th ,, ..	Do.	Gift of 21 paṇam for two lamps by the wife of a merchant.
584	Do. .. ..	....	Tribhuvanaśakravartin Kōṇerimeḷ-koṇḍaṇ.	15 + 7th year, 217th day.	Do.	Gift by Kulottuṅga-Chōladēvaṇ Kula[va]ṅḡ of 95 aḥoḥu which was deposited with the dēvakannis of the temple of Āḷudaiyar at Maṇṇiyūr in Vāḍapaṇiśara-nāḍu, for bringing certain lands under cultivation.
585	Do.	Koṅgu-Chōla	Virarajendradēva	21 + 1 + 1st year	Do.	Damaged. Gift of four śalagai-aḥoḥu for offerings on Sundays.
586	Do.	Do.	Parakeśarivarman alias Tribhuvanaśakravartin Vikrama-Chōladēva.	8th year, Vaigāśi, Monday.	Do.	Gift of money for providing offerings on New-Moon and Full-Moon days to Āḷudaiyar Maṇṇiyūr-Āṇḍar by Muṇaiyadarayan, a native of Vallam.
587	Do. .. ..	....	....	....	Do.	Fragment. Seems to register a gift of two Śrīyakkī paḷāṇ-jalagai aḥoḥu (coins).
588	Do. .. ..	....	[Tribhuvanaśakravartin Kōṇerimeḷ-koṇḍaṇ.	15th year, 2**th day.	Do.	Gift of a tank and certain lands watered by it to the same temple by the king.

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
589	On the same wall	Koṅgu-Chōla	Vikrama-Chōladēva	3rd year ..	Tamil	Gift of 15 Śiriyakki paḷaṇḷalagai aohohu for burning a lamp in the same temple by a native of the Chōla country.
590	Do.	Do.	Virarajendradēva	29 + [6]th ..	Do.	Records the gift of 24 aohohu for offerings to the image of Idāṅgaināyaka set up in the temple of Aludaiyār Maṇṇiyūr-Aludaiyār by certain kaikkōlas and sēnāpatīs.
591	Do.	Do.	Kōkkalimārkkāṇ—Chōladēva	2nd ..	Do.	Damaged. Seems to record an obligation of the villages of Maṇṇiyūr, Gaṅgaipalli and Karuvalūr and their hamlets, to provide men for holding lamps during the various services in the temple of Maṇṇiyūr-Aludaiyār.
592	Do. .. ..	....	....	15th	Vatteḷuttu ..	Damaged and fragmentary. Mentions Paḷaiyāru in Pambūnikkūram.
593	Do.	Koṅgu-Chōla	Kōkkalimārkkāṇ Vikrama-Chō[ladēva]	4th year, Paṅguni	Do. ..	Damaged and incomplete. Registers a gift of money for a lamp by a merchant to the same temple.
594	Do.	Do.	Kōkkalimārkkāṇ Vik[rama-Chōladēva] ..	2[7]th year, Purat-tadi.	Do. ..	Assignment of servants to the same temple by a resident of Kāvaiyāṇputtūr, who also presented a metallic statue of himself and (his wife) and gold for a twilight lamp.
595	Do. .. ..	....	....	....	Do. ..	Records the construction of a hall (கோவைக்கோட்டை) in the temple.
596	Do. .. ..	....	....	3rd year ..	Tamil	Damaged. Seems to record a gift of the village Vāṇavar-mayanallūr for offerings by a certain Vāṇavar-mayan.
597	Do.	Koṅgu-Chōla	Kōkkalim[r*]kkāṇ Vik[rama-Chōladēva]	[2]nd	Do.	Damaged. Appears to record the gift of two villages to the temple of Maṇṇiyūr-Paramēvara.
598	Do. .. ..	....	Tribhuvanaśakravartin Kōṇṇimēṇ-kopḍāṇ.	4th year, 135th day	Do.	Damaged. Gift of land for worship, and repairs and for conducting the festivals of Arundavaśohelviyār, one of the consorts of the god, in the temple.
599	Do.	Koṅgu-Chōla	Virarajendradēva	14 + 1st year ..	Do.	Gift of 30 kaḷaṇḷu of gold for offerings to the image of Vāduga-Pillaiyār in the temple by one of the Uttirapati brahmans. Mentions the liquid measure "Śōḷiya-naḷi."
600	Do.	Hoysala ..	Vira-Ba[ḷa]ladēva	Āgiras, Āṇi ..	Do.	Stones lost and damaged. Gift of 12 paṇam to the temple for tirupparisattam.
601	Do.	Koṅgu-Chōla	Virarajendradēva	13th year ..	Do.	Incomplete. Gift of 1½ kaḷaṇḷu of gold for a lamp by Mallikēśi, one of the queens.
602	Do.	Do.	Vikrama-Chō[ladēva]	[5]th	Do.	Damaged. Records the gift of one twilight lamp to the shrine of Kuttaḍundēvar in the temple.
603	Do.	Do.	Vikrama-Chōladēva	Do.	Do.	Damaged. Gift of 2½ kaḷaṇḷu of gold for burning 2 lamps.
604	On the south and east walls of the same temple.	Do.	Virarajen[dradēva]	2[9]th year ..	Do.	Much damaged. Gift of 10 paḷaṇḷalagai aohohu for feeding pilgrims daily in the same temple.
605	On the same walls	Do.	Kulōttuṅga-Chōladēva	Do.	Do.	Incomplete. Gift of a twilight lamp.
606	Do.	Do.	Do.	[17] + [1]st year..	Do.	Damaged. Gift of 9 aohohu for offerings to the same god. The offerings had to be given away to the Tirujñānasambandanambi-māṭha.
607	On the east wall of the same temple.	....	....	....	Do.	Gift of a nāraikka[ḷam] (bugle (?) by a certain Avaniyārāyāṇ, a weaver residing at Veḷḷalār.
608	On the same wall	Koṅgu-Chōla	Kulōttuṅga-Chōladēva	7th year, Margaḷi ..	Do.	Gift of 1½ kaḷaṇḷu of gold for a lamp to the god Maṇṇiyūr Āṇḍar by an oil-merchant.

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
609	On the same wall	Koṅga-Chōla	Virarajendradeva	28th year ..	Tamī ..	Gift of 9 aṣṣu supplementing a previous gift of one aṣṣu for feeding itinerant travellers in the same temple by a brahman of the Malai-maṇḍalam.
610	Do.	Do	Kulottuṅga-Chōladeva	5th ..	Do. ..	Gift of 1½ kalaṅju of gold for a lamp in the same temple by a Kaikkōla.
611	Do.	Do.	Vi[ra*]rajendradeva	29 + 1st ..	Do. ..	Damaged. Gift of 4 Śiriyakki palaṅjalagai aṣṣu for the oil-bath of the god and the goddess on every Saturday. The money seems to have been invested in the purchase of land.
612	Do.	Do.	Kulottuṅga-Chōladeva	8th ..	Do. ..	Damaged. Gift of gold for a lamp by a feudatory (saman-ta) of the king.
613	On the east and north walls of the same temple.	Do	[Vira]śo[la]deva	1[2]th ..	Do. ..	Much damaged. Seems to register the allotment of five shares of maṇḍa among a number of persons of different villages in return for collecting the taxes due to the temple. Mentions the village of Vellaippaḍi alias Vira-śolanallūr in Vaṇaparisaṇa-naḍu.
614	On the north wall of the same temple.	Do.	Virarajendradeva	23rd ..	Do. ..	Gift of 1½ kalaṅju of gold for a lamp by one of the senapatis of the A[maṭṭam]gaṇḍa-terinda-Kaikkōla community at Maṇṇiyūr.
615	On the same wall	Do.	Vira[ra]jendra]deva	22nd ..	Do. ..	Records a similar gift by a member of the same community.
616	Do.	Do.	Vikrama-Chōladeva	14th ..	Do. ..	Gift of gold for a lamp by a member of the Tuḷu-Nayaka community.
617	Do.	Do.	Do.	Do. ..	Do. ..	Gift of 1½ kalaṅju of gold for a lamp by another individual of the same community.
618	Do.	Do.	Kulottuṅga-Chōladeva	7th year, Śaka 1126	Do. ..	Records that 129 lamps were given to the temple until this year.
619	Do.	Do.	Do.	7th year, Karttigai	Do. ..	Records that there were 19 lamps in all as per old inscription maintained by annual private grants and excluding those provided for by money-gifts, for which the Śivabrāhmaṇas were responsible.
620	Do.	Do.	Do.	4th year ..	Do. ..	Records an agreement by a potter residing in Vellaipāḍi, a devadāna village of Maṇṇiyūr-Āṇḍār to supply five earthen plates (ṇṇ) (for food) every month to the devotees residing in the temple as interest for the money received from another resident of the same village.
621	Do.	Do.	Vikrama-Chōladeva	9th ..	Do. ..	Gift of money for a lamp by a Vellaḷa of Rajarājapuram (Dharapuram).
622	Do.	Do	Virarajendradeva	[1]4th ..	Do. ..	Damaged. Gift of 7½ kalaṅju of gold for conducting festivals on [Sundays].
623	Do.	Do.	Vikrama-Chōladeva	4th ..	Do. ..	Gift of 1½ kalaṅju of gold for burning a twilight lamp at the western entrance of the temple by one of the Perumaḷ Mudalis residing in Kaṇḍarūr.
624	Do.	Do.	Vira Pa[rakrama]-Chōla	Lost ..	Vatteḷuttu ..	Damaged and incomplete. Records a gift of 10 kalaṅju of gold for burning a perpetual lamp in the temple. A fragmentary inscription in continuation of this record mentions Vikramaśōḷa Abhimanaśōḷa.

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
625	On the same wall	Koṅgu-Chōla	Virarajendradeva	29 + 1 + 1st year, Arpaśi.	Tamil	Gift of 30 Śiriyakki paḷaṅ[jai]gai aḥohu for providing offerings at the service called tiruppaḷli-eḷuohobi by a certain individual.
626	Do.	Koṅgu-Paṇḍya.	Virā-Paṇḍyadeva .. ..	.. .. . [Mārgaḷi]	Do.	Much damaged. Seems to record the assignment of certain taxes to the temple.
627	Do. .. ..	....	Kōṇēriṇmaikoṇḍaṇ	2nd year, [1]2th day	Do.	Damaged. Seems to record a fresh assignment of lands as naṭṭuvakkani for the maintenance of the drummer and the musicians of the temple as the original holder was dead.
628	Do.	Koṅgu-Chōla	Virarajendradeva	Lost	Do.	Portion in the middle of the inscription is lost. Gift of paddy and cloth for the maintenance of a person carrying water for the sacred bath.
629	Do.	Do.	Virā-Chōladeva	23rd year	Do.	Gift of paddy for offerings to the god by the assembly of M[āṇa]mbaḍi alias Madurantaka-ohaturvēdimangalam in Vikramaśōla-vuḷanaḍu.
630	Do. .. ..	....	Kōṇēriṇmaikoṇḍaṇ	21st year, 270th day	Do.	(Gift of the village Kaśaḍi alias Iyāḷavaśōḷanallār by the king as a devadāna for repairs and for maintenance of the temple servants.
631	Do. .. ..	....	Kōṇē[ṇmai]koṇḍaṇ	15th year	Do.	Records the gift of certain taxes by the king for offerings and worship to the god and of some privileges to the residents of the streets round the temple.
632	Do. .. ..	..	Ko[ṇēriṇ]maikoṇḍaṇ	24th	Do.	Records the gift, free of taxes, of the village of Śattimaṅgalam in Vaḍapaṇiśāra-nāḍu renaming it as Vikramaśōlanallār, for worship and repairs.
633	Do.	Koṅgu-Chōla	Virarajendra[deva]	14th	Do.	Built in at the right end. Seems to record a gift of lamp.
634	On the north wall (inside) of the maṇḍapa in the same temple.	Do.	Virarajē[ndra-Chōla]deva	27th	Do.	Much damaged. Mentions Śevār in Vaḍapaṇiśāra-nāḍu.
635	On the west wall of the same maṇḍapa.	Koṅgu-Paṇḍya.	Rajakeśarivarman alias Tribhuvana-chakravartin Virā-Paṇḍyadeva	8th	Do.	Assignment of certain taxes levied from the village of Vellaipadi alias Virabhadraṇ-taḷam, a devadāna of the temple by the assembly of Vella-nāḍu, a subdivision of Vaḍapaṇiśāra-nāḍu for conducting the festival instituted by Kaṇṇaṇ Iḍaṅgai Miḡamaṇ.
636	On a slab lying near the Anman shrine in the court-yard of the same temple.	Koṅgu-Chōla	Kuḷōt[tuṅga]-Chōla[deva]	7th	Do.	Much damaged. Seems to record gift of 15 pon for the sacred bath, garlands and offerings to the image of Seṅḡonḍa[mēoh]churam-Uḍaiyar.
637	To the right of the entrance into the central shrine in the Kalakalāśvara temple at Koyilpala- yam, same taluk and district.	....	Tribhuvana-chakravartin Kōṇēriṇmaikoṇḍaṇ.	....	Do.	Records an agreement made with the oil-mongers of Kavaḷayanputtār in Vaḍapaṇiśāra-nāḍu for maintaining a lamp to the temple of Kalakalādeva by a remission of taxes.
638	To the left of the entrance into the same shrine.	....	Kōṇōrimoikoṇḍaṇ .. ..	....	Do.	Damaged and incomplete. Seems to record an order issued to the servants of the temple of Kalakala at Kavaḷayanputtār regarding remission of certain taxes.
639	On the lintel of the maṇḍapa in front of the same temple.	Koṅgu-Paṇḍya.	Sundara-Paṇḍyadeva	26th year	Do.	Records the gift of the village Vāṇavanmadōvinallār as a devadāna to the temple of Kalakalāśvaram-Uḍaiyar by the chief men of Kavaḷayanputtār.
640	On a pillar of the maṇḍapa in front of the same temple.	Koṅgu-Chōla	Virarajendradeva	24th	Do.	States that this pillar was the gift of a lady residing at Kaḷḷaimaḍai in Vaḍapaṇiśāra-nāḍu.

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
641	On a second pillar in the same maṇḍapa.	Koṅgu-Chōla	Vikrama-Chōladēva	3rd year	Tamil	States that this pillar was the gift of a Vellāḷa of Karuvalar in Valalaiyār-naḍu.
642	On a third pillar in the same maṇḍapa.	Do. ..	Virarajēndradēva	24th „	Do.	States that this pillar was the gift of a Vellāḷa of Kavaiyanputtūr.
643	On a fourth pillar in the same maṇḍapa.	....	Parakēśari Tribhuvanaśākhavartin Kōnerime[*]kōṇḍaṇ.	8rd year, [7]9th day.	Do.	Records the order of the king issued to the Śivabrahmanas of several villages including Idigarai, Tuḍiyālur, Kūḍālur, Kavaiyanputtūr and Soralur alias Ariyapirattinallūr remitting certain taxes for resuming worship in their temples which had stopped for some time.
644	On the beam and the pillars of the same maṇḍapa.	Hoysāḷa ..	Vira-Ballāḍadēva	Vi[bha][va*] ..	Do.	Damaged. Seems to provide for the maintenance of the servants (maṇḍapa-kottu) and for daily worship in the temple of Kalakālāśvaram-uḍaiya-Nayanār by the residents of Kavaiyanputtūr.
645	At the entrance into the maṇḍapa of the same temple.	Koṅgu-Chōla	[Vik]rama-[Chō]adēva]	[29]th year ..	Do.	Much damaged. Seems to record gift of land as tiru-mattukkani to the temple of Kalakālāśvaram-Uḍaiyār by the residents of Kavaiyanputtūr in Vaḍapariśāra-naḍu.
646	On the north wall of the same temple.	....	Kōnerinmaikōṇḍaṇ	20th year, 325th day	Do.	Damaged. Records an order of the king granting to certain Śivabrahmanas the proprietary ownership of certain temple rights at Kavaiyanputtūr, Idigarai and Kūḍālur which had lapsed to the king for want of proper claimants.
647	On the same wall	Koṅgu-Chōla	Vikrama-Chōladēva	13th year	Do.	Gift of 2 palaṇḍjalagai aśohu for a perpetual lamp by a lady of Karaiyappāḍi in Vaḍapariśāra-naḍu.
648	Do.	Do.	Do.	[Lost]	Do.	Fragment.
649	Do.	Do.	Do.	15th year	Do.	Built in at the bottom and damaged. Seems to register a gift for conducting certain festivals of Varadaparamadevi-Naohohiyār, consort of the god Kalakaladēva.
650	Do.	Do.	Virarajēndradēva	21st „	Do.	Built in at the bottom. Gift of 1 kalaṇḍu and 6 maṇḍāḍi of gold for 3 lamps by Uttamapāṇḍya-Pallavaraiyan for the merit of his father Aṇukka-Pallavaraiyan.
651	Do.	Koṅgu-Pāṇḍya.	Vira-Pāṇḍyadēva	16th „	Do.	Records the agreement given by two Śivabrahmanas to burn a twilight lamp in the shrine of Taravalla-Pillaiyār the gift of which had been engraved on the walls of the temple but had not been maintained as the inscriptions had been defaced.
652	Do.	Koṅgu-Chōla	Vira-Narāyaṇadēva	7th „	Do.	Gift of 3½ kalaṇḍu of gold for repairs to the temple of Kalakaladēva by a native of Maṇṇiyūr in Vaḍapariśāra-naḍu.
653	On the south wall of the same temple.	Do.	Vikrama-Chōladēva	20th „	Do.	Records the agreement by the oil merchants of Kavaiyanputtūr to supply oil for burning 25 twilight lamps in the temple.
654	On the same wall	Do.	[Vi]rarajē[n]dradēva]	[2]1st „	Do.	Much damaged. Gift of gold for burning 3 twilight lamps during the three daily services in the temple.
655	Do.	Do.	Vikrama-Chōladēva	22nd „	Do.	Gift of 1 palaṇḍjalagai aśochu for burning a twilight lamp in the same temple by a weaver of Śēlam in Śēla-naḍu.

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
656	On the same wall	Koṅga-Chōla	Virarāja[ndradeva]	21st year	Tamil ..	Gift of 1 kaṣāṇḍu and 6 maṣḍadi of gold for burning 3 lamps during the periods of service in the temple, by a native of Kavaianpūtūr.
657	Do.	Do.	[Viṣṇu]rama-Chōladeva	25th „	Do ..	Damaged. Gift of one aṣṣeḥu for burning a lamp in the temple of Kalakaladeva.
658	On the south wall of the Kavaia-Kaliyammai temple in the same village.	Do.	Parakeśarivarman alias Tribhuvanachakra-va[rṭin]....	20th „	Do. ..	Damaged. Seems to record the construction of the Piḍari temple by the merchants of Kavaianpūtūr.
659	On a slab lying in the courtyard of the same temple.	Vijayanagara	Mahāmaṇḍalēśvara Achyutarāja ..	Kaliyuga-Śakābdam +633 (expired), Nandana, Vaigāṣi, 10.	Do. ..	Damaged at the end. Records the construction of the maṇḍapa in front of the Kavaia-Kaliyammai temple by Irakkudapperuwaḷ Piṇavikkunallar of Kavaianpūtūr in Nalorparṇu-nāḍu.
660	On a slab set up near a tank at Pillangulam, Perambalur taluk, Trichinopoly district.	....	....	....	Do.	Records that Pullaṇḍulam was a tax-free devadana of the god Ponparappina-Isvaram-uḍaiya-Nayanār at Kogaiyūr.
661	On the portal of the north niche in the Varaha cave temple at Mahabalipuram, Chingleput taluk, Chingleput district.	Pallava ..	....	....	Pallava-Grantha.	The name Śrī Sīrṭhavi[ṣṇu]pōttadhirājan is engraved on the top of the sculpture representing a seated figure of a king attended on either side by a female figure representing his queens.
662	On the portal of the south niche in the same cave.	Do. ..	....	....	Do.	The name Śrī Mahēndrapōttadhirājan is engraved on the top of a standing image of the king who is accompanied by his two queens.
663	On the portal of the niche to the right of the Varaha cell in the same cave.	....	....	...	Do.	Built in in the beginning by a wall. Contains the verse enumerating the ten incarnations (avatāras) of Viṣṇu.
664	On the pillar on the south side of the same cave.	....	....	....	Telugu ..	States that a certain manya land relating to the shrine of Devarājasvami belonged to Kumaracharya.
665	On the floor of the same temple ..	....	...	....	Pallava-Grantha.	A copy of the last verse of the two inscriptions found at the Gaṇḍa temple and at the Dharmarāja-maṇḍapa in the same village. The same verse is engraved in the Rāmaṇuja-maṇḍapa also (Nos. 20, 21 and 22, Epigraphia Indica, Vol. X, pages 8 ff.)
666	On two sides of a slab lying in the courtyard of the same temple.	Pallava ..	Nandipōtavarman	65th year	Grantha and	Gift of land, by purchase, from the citizens of Mamallapuram by a private individual probably for grazing cattle.
667	On a slab standing in front of the Chennakeśavasvamin temple at Patnam, Kadiri taluk, Anaparthi district.	....	....	Śaka 1601, Pramādi, Pushya, ba. 10.	Telugu ..	Registers the provision of taxes payable in grain on all the wet lands under the tank at Pantarlapalle, made by Vāraṇāṣi Kondama-Nayanigaru, the agent of Mahāmaṇḍalēśvara Jilloḷa kaṇḍaputirājayadeva-Maharaja, for the upkeep of the canal dug from the tank.
668	On the dhvaja-stambha set up in front of the same temple.	....	....	Śaka 1279, Isvara Śrāvāṇa, su. 3, Sunday.	Do.	Records the gift of the stone-pillar made to the god Kōśavadeva by Adapa Nagana, son of Svāmīdrōhara-gaṇḍa Kaṇḍa-Nayami Timma-Nayanigaru.
669	On a small rock lying behind the central shrine in the same temple.	Vijayanagara	Virapratapa Sadaśivadeva-Maharaja ..	Śaka[1467], Pṛavāṇa, Śrāvāṇa, ba. 8.	Do.	Registers gift of lands under the tank at Pantarlapalle made by Mahāmaṇḍalēśvara Apratikamalla Achyutaraja son of Abbaraja Vobaḷaraja to certain private individuals.

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date	Language and alphabet.	Remarks.
670	On a rock on the tank bund in the same village.	....	.. .	Śaka 1501, Pramadi, Pushya, ba. 10.	Telugu ..	Copy of No. 667 above.
671	On a slab set up in a field to the north of the same village.	Vijayanagara	Mahamaṇḍalēśvara Vira Bukkarāya ..	Śaka 1289, Plavangu, Āśvija, su. 1, Saturday.	Do. .	Records the gift of one puttī of wet land under the tank at Pantarlapalle for the god Ahōbala of Kadiri by the Mahānāyankachārya Bammi-Nayaka.
672	On a slab set up in the compound of the Sambhulingasvamin temple at Siruguppa, Siruguppa taluk, Bellary district.	Western Chalukya.	Tribhuvanamalladeva, 'ruling at Kalyānapura.'	Chalukya-Vikrama year 16, Prajapati, Kartika, amāvāsya, Sunday.	Kannada ..	Records gifts of lands made at the villages Siruguppe, Siriyūru and Kolanoru to the god Svayambhu-Kētalēśvaradeva of Siruguppe, by Abhinavasarasvati Piriya-Kētaladevi, the queen of Tribhuvanamalladeva, for the offerings of the god and for the maintenance of the temple servants. It also states that Mahasamanta Mannaya Chokarasa of the Sinda family who was the lord of Bhogavatipura, made provision for feeding brahmins. The queen is stated to have been governing the said three villages, which were situated in the subdivision Tekkekallu Twelve.
673	On another slab set up in the same place.	Do.	Tribhuvanamalladeva	Chalukya-Vikrama year 27, Chitrabhanu, Pushya, su. 6, Wednesday, [Uttarā]yana-Samkrānti.	Do. ..	Much damaged. Registers gifts of lands and money made for the benefit of the temple of Svayambhudeva at [Siruguppa]. Mentions the king's subordinates Mahamaṇḍalēśvara Tribhuvanamalla Daṇḍanayaka Chokkarāya (called also Chokkarasa) and Jaggarasa and the country Ballakunde Three Hundred.
674	On a slab built into the wall of the bastion near the same temple.	....	....	Śaka 1549, Prabhuva, Jyeshtha, ba. 30, Sunday.	Do. ..	Records the construction of a well for the god Sambhudeva and a bastion called Hussaini-burju (Hussain-burj?) by Raja Śrī Dalapatirāya of Siruguppe. Mentions Amadattula Ayyanamallika Abdulla Mahamada Sinana-Raheba, chief havaladar at Adavani and Rāyachūru.
675	On the same slab .. ..	....	....	....	Persian ..	Records the construction of a bastion in the middle of the river at Saragopa. Mentions Malik Abdul Mahammad, son of Malik Raehan, Sar Havaladar of Adoni fort in the district of Raichur. The inscription has been read by the Nazim, Archaeological Department, Hyderabad (Deccan).
676	Do. .. ..	....	....	....	Marāṭhi Nagari. in	Contents same as in No. 674 above.
677	On a slab set up near the Kollam-Bharati temple on a hillock near Kottapalle, Nandikotkur taluk, Kurnool district.	Western Chalukya.	Trailokyamalladeva	Śaka 980, Hevilambi, Vaisakha su. purnami, Thursday, Vyatipata, lunar eclipse.	Kannada ..	Registers the gift of the three villages named Duddhiyalu, Siripura and Kurukunde respectively to the temples of Svayambhu-Bhairavadeva, Sarāṅgēśvaradeva and Indrēśvaradeva at Kolja situated at the western entrance to the Śrisaṭṭa. The gift was made into the hands of Sureśvara-Paṇḍitadeva by the king and his chief queen Malladevi, on the occasion of their visit to the temple of Mallikarjuna at Ta[va]ni at the western entrance to the Śrisaṭṭa. Mentions the chief Ballavarasa and the village Mōsaṅgi.
678	On another slab set up in the same place.	Do.	Tribhuvanamalladeva .. ..	....	Do. ..	Damaged and incomplete. Mentions the king's subordinate Bijjana-Chōlamaharāja whose prasasti begins with the well-known epithet 'svasticharanasārōruhavihita' applied to the Chōlas of the Telugu country.

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty	King.	Date.	Language and alphabet.	Remarks.
	Bellary District, Hospet Taluk.					
679	On a slab set up near the Sannakki-Virabhadrasvamin temple at Hospet.	Vijayanagara	Virapratapa Achyutadeva-Maharaya ..	Śaka 1453, Khara, Aśvija, śu. 1.	Kannaḍa ..	Records gift of certain duties on crops made to the temple of Gaureśvara at Tirumaladeviammanavarapattana by Kampadevarasa-Anna.
680	On a slab built into the wall of a mosque to the east of the bazaar street in the same village.	....	Tippu Sultan	Hijri 1210	Persian ..	States that Ghafoor Khan of high lineage discovered (i.e., built) the holy mosque. The record has been read by the Nazim, Archaeological Department, Hyderabad (Deccan).
681	On a slab set up near a bridge on the way to the Sub-Collector's bungalow in the same village.	Vijayanagara	Virapratapa Achyutadeva-Maharaya ..	Śaka 1457, Manmatha, Vaiśakha, śu.	Kannaḍa ..	States that Abbaraja Tirumapa, the agent of the Pradhana (minister) Tirumalaraja, granted the malavisa of certain villages for offerings and lamps to the god Tiruveṅkaṭha at Tirumaladeviyarapattana, with the consent of the presiding merchants (settipattanasvami) of Tirumaladeviyarapattana, Varadajammanapattana, and Krishnapura and of the mahanaḍu (general assembly) of Deśavara. Registers a gift of land made by the king for the offerings of the gods Hanumanta and Anantasayana of the Jambukēśvara hill.
682	On the east wall of the maṇḍapa of the Anantasayanavamin temple at Anantasayanagudi.	Do.	Virapratapa Sadasiivadēva-Maharaya ..	Śaka 1471, Saumya Pushya, śu. 9, Makara-Sankranti.	Do. ..	
683	On the same wall	Do.	Virapratapa Krishnaraya-Maharaya ..	Śaka 1446, Tarana, Jyēṣṭha, śu. 7, Sunday.	Sanskrit ..	Gives the genealogy of the second Vijayanagara dynasty up to Krishnaraya similar to that in copper-plate records. States that the king founded the town of Sale-Tirumala-Maharaya-pura wherein he built a temple for the god Anantapadmanabha, that he made a gift of several villages in the Pandya-naḍu which was a subdivision of the Hastinavati-valita for worship and offerings in the temple and that he appointed three priests of the Vaiṣṇava sect for conducting the worship of the god. The inscription is stated to be the composition of the poet Sabhapati.
684	Do.	Do.	Achyutaraya	Śaka 1461, Vikari, Bhādrapada, ba. 12, Tuesday.	Sanskrit in Nāgarī.	Records the gift of Anandanidhi made by the king for the benefit of the brahmins. This is a copy of No. 256 of South-Indian Inscriptions, Vol. IV.
685	Do.	Do.	Achyuta	Śaka 1461, Vikari, Bhādrapada, ba. 12.	Sanskrit ..	Copy of the same in Kannaḍa characters.
686	On a slab built into the wall in a room to the left of the maṇḍapa in the Rāṅganāthasvamin temple at Nagenahalli.	Do.	Virapratapa Krishnadeva-Maharaya ..	Śaka 1488, Dhātṛi, Kārtika, śu. 15, Sunday.	Sanskrit and Kannaḍa.	Damaged. States that Rāṅganātha-Dikshita, the purohita of the king obtained the village called Nagaladevipura from the king and there built temples for the gods Nagesvara and Nagesvarasayana and constructed also a tank called Nagambika-samudra for the merit of the king's mother Nagaladevi. He founded also an agrahāra at the village giving several vṛttis to brahmins.
687	On a slab lying in the garden of Karnam Narayana Rao at Mudlapuram.	Do.	Virapratapa Krishnadevaraya-Maharaya.	Śaka 1485, Śrīmuḥa, Chaitra, śu. 5.	Kannaḍa ..	Records the grant of the village Virupapura in Hoavara-Magane to the temple of the god Viṭhaladeva for the merit of the king's father Narasana-Nayaka and of his mother Nagajidevi. The grant is stated to have been made by the king on the holy occasion of the Solar eclipse which fell in the (preceding) year Aṅgīrasa or Phalguna, ba. 30, Monday.

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
688	On a slab set up by the side of the right dvarapala image in the Hosuramma temple at Hosur.	....	....	Śaka 1..5, Vijaya, Śrāvaṇa, ba. 10.	Sanskrit and Kannaḍa.	Registers a gift of lands in certain villages of the Brahmana Chitavadi-sime for the offerings, etc., of the goddess Mahāmayi of Hosur, by a certain Mādinayaka.
689	On a slab set up in the mukha-maṇḍapa of the same temple.	....	....	Śaka 1436, Śrīmukha, Prathama-Bhādrapada, śu. 15, Tuesday.	Do.	Built in at the bottom. Records a grant made to the goddess Ekkanāthe of Hosur by Basavappa, son of Gauradanayaka and the upa-pradhana Somarasa for the merit of (the king) Krishnaraya.
690	On a pillar in the same maṇḍapa ..	....	....	Śaka 1565, Svabhānu, Śrāvaṇa, śu. 7.	Do.	Much damaged. Seems to renew a gift of land and money made previously in the reign of Krishnaraya by the temple managers (sthanika) of the temple of Hosuramma to a private individual as a free-hold (mānya).
691	On the same pillar .. ..	....	....	Viśvavasu, Phalguṇa, ba. 1[2].	Do.	Records a gift of land made by the temple managers (sthanika) of the temple of the goddess Mahāmayi at Hosur, to Kaṭikam Mallaya of Vijayanagara, for doing ornamental work (cchilivanya) to the lion vehicle of the deity.
692	On a rock on the bank of the Tungabhadra river in the same village.	....	....	Śaka 1328, Vyaya, Chaitra, śu. 13, Sunday.	Do. (Nagari).	Damaged. Seems to make provision for a perpetual lamp to the god Prasanna-Ramadēva by certain brahmanes.
693	On a stone set up in a field near a channel at Gudibalapuram.	....	....	....	Telugu (Nagari)	Damaged and mutilated. Mentions Narasiṃha-Mahārāya and god Virūpakshadēvara-sannidhi. A solar eclipse is also referred to.
694	On a rock to the east of the Kaḷasapura Āṇjaneya temple on the Kamalapur-Kampli road.	Vijayanagara	Virapratapa Sadāsivadēva-Mahārāya ..	Śaka 1478, Naja, Kārtika, śu. 12, Thursday.	Telugu ..	Records a gift of land made by Mahāmaṇḍalēvara Raghunātharājadēva-Mahārāja, the son of Tirumalarāja and grandson of Araviṭi Kāmarāja-Raṅgarāja of the Lunar race, Ātrēya-gotra, Āpastamba-sūtra and Yajus-śakha, to the temple of Ānanda-Bhairava near Kaḷasapuram.
695	On the east wall of the maṇḍapa in the Paṭṭabhiramasvāmin temple at Kamalapuram.	Do.	Virapratapa Achyutadēva-Mahārāya ..	Śaka 1461, Vikari, Pushya, śu. 1.	Kannaḍa ..	Damaged. Registers the gift of some taxes realized in the villages of the Sōmalapura-sime for the offerings of the god Raghunāthadēva at Varadajammanavarapaṭṭana by Achyutarāya-Mallapanna.
696	On the wall opposite the image of Āṇjaneya in a ruined temple near the Elephant stables in the same village.	Do.	Sadāsivadēva-Mahārāya ..	Śaka 1467, Viśvavasu, Chaitra, śu. 3, Thursday.	Sanskrit and Telugu.	Copy of A. R. No. 19 of 1889 (No. 248 of South-Indian Inscriptions, Vol. IV).
697	On a rock near the Kumbarakunte to the north-west of the same village.	Do.	Virapratapa Krishnaraya-Mahārāya ..	Śaka 1[4]40, (expired) Bahaddhanya, Kārtika, [śu]. 12, Saturday.	Sanskrit and Kannaḍa.	Registers a gift of land made to the god Kariya-Tiruvengalanātha of Āṇjanagiri by the king's chief queen Tirumaladēvi for the merit of (the prince) Tirumalaraya-Mahārāya.
698	On a slab set up in front of the Śiva temple (known as Kallargudi) to the east of the same village.	Do.	Virapratapa Achyutadēva-Mahārāya ..	Śaka 1463, Śarvari, Kārtika, śu. 5, Thursday.	Do.	States that a certain Timmarāja, son of Hiriya Abbarāja of Harige, belonging to the Kaśyapa-gotra and Āpastamba-sūtra, installed the image of the god Raghunāthadēva at the Penugonda gate to the east of Varadajiyammanapaṭṭana and made grants of some lands to the god. This is a copy of A. B. No. 16 of 1889 (No. 245 of South-Indian Inscriptions, Vol. IV.)

B.—Stone Inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
699	On a lamp-pillar in front of the ruined temple to the south-west of the Virūpākeśvasvamin temple at Hampi	....	....	Śaka 1350, Kīlaka, Vaiśākha, śu. pūrṇima, Thursday.	Sanskrit (Kannāḍa).	Records the setting up of the stone lamp-pillar by Aitana, the grandson of Minanamatya of the Bharadvāja-gōtra who had got it prepared.
700	On a rock near a channel to the south of the same temple.	....	....	Śaka 1328, Vyāya, Śravana, ba. 8, Friday, Jayanti.	Kannāḍa ..	Incomplete. Records a gift made for the offerings of the god Virūpākṣa by Kavappa, son of Some-Ḍaṇṇayaka of the Kāśya, a-gōtra and the Rik-śakha.
701	On both sides of the entrance into a ruined Viṣṇu temple near the Kōḍaṇḍaramasvamin temple in the same village.	Vijayanagara	Virapratapa Sadaśivadeva-Maharaya ..	Śaka 1478, Nāla, Kartika, śu. 12, Friday.	Telugu and Sanskrit.	Records the obeisance made by the merchant Tirumala-ṣeṭṭi of the Kōḍaṇḍarishi-gōtra to the god Venkaṭeśa who resides at the Chakratīrtha. An aṣṭaka (i.e., a string of 8 verses) is given in praise of the god.
702	On a water-trough near the same temple.	....	....	Viṣṇu, Bhādrapada, ba. 11, Wednesday.	Telugu ..	Damaged. Registers the construction of a well, and the formation of a grove and a water-shed by a certain Lakṣmayya.
703	To the left of the entrance into a diverted maṇḍapa to the west of the central shrine in the Viṭṭhalaśvamin temple in the same village.	Vijayanagara	Sadaśivaraya-Maharaya	Śaka 1466 (expired), Kōḍhi, Magha, ba. 13, Hasta, Tuesday.	Do. ..	Registers a gift of 75 ghaṭi-varāhas made for worship, etc., to the Śrībhāṇḍara (treasury) of the god Lakṣminārāyaṇa in the Viṭṭhaleśvara temple by Mahamaṇḍaleśvara Jakkharāja, son of Jambuladinnu Śrīraṅgarāja of the Lunar race, a disciple of Kandaḷa Śrīraṅgaacharya of Kandaṇavolu.
704	On the north gōpura of the same temple.	Do.	Virapratāpa Achyutarāya-Maharaya ..	Śaka 1460, Viḷambi, Bhādrapada, [ba. 10.	Kannāḍa ..	States that the pinnacles of the top of the northern gōpura of the Viṭṭhaleśvara temple were set up by Raghunātha-Nayaka who was the keeper of the royal chapara (portable throne), for the merit of the king.
705	On the west wall of the same temple.	Do.	Virapratāpa Sadaśivadeva-Maharaya ..	Śaka 1480, Kāḷayukti, Phalguṇa, śu. 15.	Do. ..	Gift of garden land as exchange (parivartana) for meeting the expenses of the several festivals of the god Viṭṭhalaḍeva when the deity stops at the Paraṅkuṣa-maṇḍapa.
706	On the south base of the central shrine of the same temple.	Do.	Do. ..	Śaka 1485, Kōḍhi- [rōḍgari].	Do. ..	Incomplete.
707	On the same base	Do.	Virapratāpa Sadaśivadeva-Maharaya ..	Śaka 1465, Śo-bhakṛit, Bhādrapada, śu. 12.	Do. ..	Gift of land for the offerings of the god Viṭṭhalaḍeva made by Tiruveṅḷaḷacharya, the son of Tirumala Aruku Tātacharya of the Śaṭhamarashana-gōtra, Apastamba-sūtra and the Yajur-śakha in the village Nīṭuru situated in the Tekalakōṭe-śime which was originally granted to him by the king.
708	On the north base of the same shrine.	Do.	Achyutadeva-Maharaya	Śaka 1455, Vijaya, Sahas (i.e., Margaśīrsha), śu. 11, Thursday.	Sanskrit and Kannāḍa.	A copy of No. 9 of 1904.
709	On the east wall of the same temple.	Do.	....	..	Kannāḍa ..	Records the salutations, to the god, of Timmarasa, Supalla Chonnarasaṇṇa and Divakarayya, son of Kṛishṇayya of Baṅkapura.
710	On a stone pedestal lying behind the same shrine.	....	....	Śaka 1464, Nandana, [Vyōma], i.e. (Śravana), ba. 2, Thursday, Vajishṇava—Nakṣatra, Indrayōga, [Tishya], Bālava.. Kanya-lagna.	Sanskrit (Nagari).	Records that (the image of) the god Yōga-Varada Narasimha was set up in the courtyard of (the temple of) Viṭṭhala by (the great Madhva teacher) Vyasaṭīrtha.

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
711	On the north wall of the hundred-pillared maṇḍapa in the same temple.	Vijayanagara	Virapratapa Kṛishṇarāya-Mahārāya ..	Śaka 1438, Dhātu	Kannaḍa ..	States that the hundred-pillared maṇḍapa was built by the king for the god Viṭṭhaladēva.
712	On the same wall	Do.	Do. ..	Śaka 1438 (expired), Dhātu.	Telugu ..	Do. do.
713	Do.	Do.	Do. ..	Do.	Tamil ..	Do. do.
714	On both sides of the southern entrance into the central hall of the Virūpākṣasvāmin temple in the same village.	Do.	Do. ..	Śaka 1435, Śrī-mukha, Aśvadhā, śu. 5.	Kannaḍa ..	Registers the grant of some villages made by the king to the temple of the god Virūpākṣa to provide for the fortnightly, monthly and annual festivals and the daily offerings of the god for the merit of his father Narasimha-Nayaka Oḍeya and of his mother Nāgajī-amma. States that the king also made a gift of some ornament made of gold and set with precious stones and of silver and golden waving lamps (arati).
715	On the right wall of the north gōpura of the Achyutānārāyaṇasvāmin temple in the same village.	Do.	Achyutendra .. .. .	....	Sanskrit (Kannaḍa).	Sings the glory of the king in verse.
716	On a slab set up in front of the Hanumanārāya temple in the bazar street at Kampli.	Do.	Virapratapa Achyutarāya-Mahārāya ..	Śaka Virōdhi, .. śu. 1, Wednesday.	Sanskrit and Kannaḍa	Damaged. Records a gift of certain money income made by the king to provide for the daily offerings of the god Mallikarjunadēva (near) the Virūpākṣa temple.
717	On another slab in the same place	Do.	Virapratapa Venkaṭapati-rāya-Mahārāya	Śaka 1612, Pramōdita, Magha, ba. 3, Thursday.	Kannaḍa ..	Mutilated. Records a right of way settled by certain merchants of Kampale.
718	On a stone buried in a sugarcane field at Muddapuram.	....	....	Śaka 1520, Viḷambi, Magha, śu. 10.	Do. ..	Registers a gift of land in the village of Muddapuram made by Rāmanma, the daughter of Mahārāja Śrī Hanḍa Hanumi-Nayaka, to Chenna Virappa, the disciple of Śanta-Mallikarjunadēva.
719	On a slab set up in front of the Īśvara temple in the same village.	Vijayanagara	Venkaṭapatirāyadēva-Mahārāya ..	Śaka 1074, Aṅgī-rasa, Kārtika, ba. 12, Saturday, Svāti.	Do. ..	States that the image of Chandradharanātha-Īśvara was consecrated by Ayyappa, the son of Appapa, for the merit of the king.
720	On a slab set up in front of the Venkaṭaramaṇasvāmin temple at Ittigi-Muddapuram.	....	....	Śaka 1464, Plava, Jyeshṭha, ba. 5, Monday.	Sanskrit and Kannaḍa	Records the grant of land and money made for the daily offerings and the several festivals of the god Tiruvēṅga-nātha consecrated by Surēndratīrtha Śrīpada-vōḍeya, the disciple of Raghunandana-vōḍeya, who was the son of Paramahansa Parivrajakāchārya Mathitāmīratīrtha, at Santhe-Muddalapura alias Immadi-Devarāyapura situated on the bank of the (stream) Nārāyaṇī in the Doravadi-venṭhe of the Hastinavati-valita.
721	On a rock called Gollaragunḍu to the west of Metri.	....	....	....	Kannaḍa ..	Records a gift of land made by Adhikari-Siriyappa by order of the Mahapradhana Bayiche-Danḍayaka to the chattr (i.e., feeding house) of the temple of Mallikarjuna.
722	On a broken slab lying in front of the Śiva temple at Gonahalu	Western Chalukya.	Vikramaditya	Śaka 935, Śra-vaṇa.	Do. ..	Mutilated and damaged. Seems to register the gift of certain taxes (panuusu) made by [Vridhī] rāgharasi, [the queen of] [Iṇi]va-Nolambadhirāja, who belonged to the Pallava family and was a subordinate of the king, to the god Mahākāladēva at Pampa.

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
723	On a slab set up in the same place	....	....	....	Kannada	In modern characters. Warns against the misappropriation of the village Gopahalu which belonged to the god Virupakshadeva.
724	On two pieces of a broken slab set up in front of the Hanumantaraya temple at Hampadevanahalli .	Vijayanagara	Virapratapa Krishnaraya-Maharaya	Śaka 1[4]33, Prajapati, Chaitra, śu. 3, Wednesday.	Do.	Records the gift, by the king, of the village Hampadevanahalli surnamed Krishnarayapuram in the Nari-stime, as an agrahara in 105 vrittis to learned brahmins. A copper-plate grant is also stated to have been issued in connexion with this gift.
725	On a stone set up in front of a temple called Kallugudi to the south-west of Chikka-Jayiganuru.	....	....	Śaka 1444, Svabhānu, Kārtika, śu. 15.	Do.	States that a certain Lakshminatha-Dikshita, the son of Virupaksha-Bhatta, dug a channel, set up an image of the god Virupaksha near it and made a gift of some lands under the channel for the offerings of the god.
726	On a slab set up on the tank bund at Daroji.	....	....	....	Persian	States that the water of the tank is to be distributed to thirsty travellers in the name of the Prophet Muhammad. The record has been read by the Nazim, Archaeological Department, Hyderabad—Deccan.
727	On a pillar in the mandapa of the Isvara temple at Kurikuppi .	Vijayanagara	Virapratapa Krishnaraya-Maharaya	Śaka 1445 (current), Svabhānu, Vaiśākha, śu. 5, Monday.	Kannada	Records the grant of land by purchase made by Benatarasa of the Ghaligara gate, the son of Heggarasa of Saṅgamaśvara, who belonged to the Vasishṭha-gotra, Drāhyayana-sūtra and Sāma-śakha, to the temple of Virupaksha built by him at Kureyakuppe which was an agrahara village in the Doravadi-venthe of the Hastinavati-valija.
728	On another pillar in the same place.	Do.	Do.	Do.	Sanskrit	A copy of No. 727 in Sanskrit. Kureyakuppe is called Anantasetu in this inscription and the one above.
729	On a rock called 'Tahgammanagunda' on the Saṅkaradevaragudda hill at Toranagallu.	....	....	....	Kannada	Refers to the nisidhi of Bayichi-setti, a disciple of Akashadeva.
730	On a slab set up in front of the Siva temple at Somalapuram.	....	....	Vilambi, Śravaṇa, ba. 1.	Do.	Damaged. Seems to record some gift made to the temple of Raghunathadeva at Varadajammanapete. Mentions Anhyutaraya Mallappa and Senabova Kangapa and the village Somalapuram.
731	On a hero-stone set up in a field to the west of Sultanpuram.	....	....	....	Kannada (archaic).	Damaged. Mentions Jayakama, his son Bijayiti. Seems to state that Jayakama Nikki marched against the army of Freyama-Kape.
732	On a stone set up near the ruined Mallikarjuna temple at Anttapuram.	....	....	Śaka 1475, Pramadiha, Kārtika, śu. 12.	Kannada	Records the gift of certain tolls for a perpetual lamp to the god Mallikarjunadeva of Antapura for the merit of Sadaśivaraya, of Ramaraja and of Tirumalaraja, by Uṭṭagal Timmarasa.
733	On another slab set up in the same place.	Vijayanagara	Virapratapa Sadaśivadeva-Maharaya	Śaka 1469, Plavaṅga, Aśvādha, ba. 8.	Do.	Damaged. States that the temple of Mallikarjuna at Anantapura in the Avimaduvu-stime, which was in a dilapidated condition, was restored by Harappa with the consent of the Gauda (headman), Senabova and the people of the village. Mentions a certain Timmadasari.
734	On a third slab lying in the same place.	Do.	Do.	Śaka 1473, Virodhikrit, Aśvādha, śu. 12.	Do.	States that Timmaraja, son of Mahamandalesvara Ramaraja Tirumalaraja, made the gift of a garden under the tank at Avimaduvu to the god Mallikarjuna of Hiriya-Anantapura.
735	On a rock to the west of Ramasagaram .	Do.	Vira-Bukkaraya	....	Do.	Incomplete. Mentions the name of the king and Penugopda.

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
736	On a slab lying in a field at Hanumanahalli.	....	....	....	Kannada ..	States that the manya land belonged to Hanuma Madaya , Gidaya , etc.
737	On a broken stone built into the compound wall of the Hanuman-taraya temple at Kodalu.	....	....	Paridhavi, Kartika, śu. 11, Saturday.	Do. ..	Mutilated. Seems to record a gift made for the merit of the king Sadaśivaraya . Mentions Ramaraja Viṭhaleś-varadeva-Mahā-arasu .
738	On a slab set up under a śami tree at Nagalapuram.	....	...	Saumya, Āśāḍha, śu. 11.	Do. ..	Registers a grant of land at Nagalapura made by Jilleḡa Gōpayadeva-Mahā-arasu to the god Aubhaḡisvaradeva of Kaṇuve .
739	On a slab set up in the maṇḍapa of the Kumarasvamin temple on the Kumarasvami hill near Sandur .	Hoysala ..	Niśaṅkapratapa Chakravarti Vira-Balladeva (II).	Śaka 1127, Krōdhana, Phalguṇa, ba. amāvāsye, Saturday, Solar eclipse.	Sanskrit and Kannada.	Contains a eulogy of the Yadava race and states that by order of the king, his chief minister (Mahāpradhana) and commander (Senapati) Mahadeva-Bandanayaka restored the grant of the village Kereyapalli which Krishnaraja of the Raṣṭrakūṭa family (P) had made to the god Shamukha for daily offerings and which had been resumed. The gift was now placed in the hands of Viṣṇukara-Brahmaḡhari .
740	On a slab built into the east wall of the same temple	....	....	..	Kannada ..	Records the fact of the construction of the steps on the northern side (of the temple) by Kaḡavya Deḡiga , the son of Hampamayya of haganakēri .
741	On a slab lying in front of the Naviluvamin temple on the same hill.	....	....	Saumya, Bhadrapada, śu. 3, Monday.	Do. ..	States that Bukkaraya built the maṇḍapa of the temple.
742	On another slab set up in front of the same temple.	Vijayanagara	Mahāmaṇḍaleśvara Vira-Bhūpatiraya ..	Śaka 1[3]09, Keshava, Mārgaśira, ba. [7], Thursday, Hasta, Siddhiyōga, Sa-kunī-karṇa.	Do. ..	Damaged. Refers to the construction of a paved path-way between two shrines near the temple of Svamiḡdeva by a subordinate of the king. Mentions the minister (pradhani) Saṅkarasa Viṭhapa .
743	On a pillar in the maṇḍapa of the ruined Śiva temple on the bank of the Naihalḡa at Taluru	Hoysala ..	Yadavanarayana Pratapa-Chakravarti Vira-Ballala.	Bahudhanya, Jyeshtha, ba. 15, Sunday.	Do. ..	Registers a gift of land made to the sculptor Bommaḡa who built the temple of Viḡḡisvara by Bomma-gauḡa .
744	On a pillar in the maṇḍapa of the Aṅḡamma temple at Tapiyanayakanahalli .	Vijayanagara	Virapratapa Achyutaraya-Maharaya ..	Śaka 145[4], Nanadana, Śrāvaṇa, ba. 30, Thursday.	Telugu ..	Registers a gift of land made to the temple of Aṅḡamma at Niḡugula by certain Nāyakas .
745	On a slab set up in front of the chāveḡi in the same village.	Do. ..	Virapratapa Venkaṭapatiraya-Maharaya	Śaka 1554, Dundubhi, Chaitra, ba. 10.	Kannada ..	Damaged. Records the gift of the village Madinayakanahalli as umbali to a servant of the king.
746	On the base of the dhvajastambha in front of the Hanumantaraya shrine in the Lakshminarayanasvamin temple at Narayanadevarukere.	.....	....	Śaka 1545, Rudhirōḡari, Bhāḡrapada, śa. 15, Friday.	Do. ..	Records the gift of the lamp-pillar by Narasayya , the son of Timmarasaya the Senabōva (accountant) of Gudiyakōṭe-sthalā .
747	On a pillar in the gate-way near the same temple.	....	....	Śaka 1655, Pramādiḡha, Āśvija, śu. 10.	Do. ..	States that Komarappa , son of Romara Bueappa built the stone doorway.

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
748	On a slab set up in a field to the north-east of the same village.	....	....	....	Persian ..	Damaged. Gives the Faeli year 1231. The record has been read by the Nazim, Archaeological Department, Hyderabad--Deccan.
749	On a slab set up near the pond called Ayyanakunte in the same village	....	....	....	Do. ..	Do.
750	On a slab set up in front of the Hanumantaraya temple at Ani-veri.	....	....	Vijaya, Kartika, [su.] 15, Sunday.	Kannada ..	In modern characters. Damaged. Seems to register the gift of a manya land.
751	On a slab set up in front of the Hanumantaraya temple at Arle-halli.	....	....	....	Do. ..	States that the village Aralihalli belongs to the god Raghunathadeva of (the) Malyavanta (hill).
752	On a rock opposite the ruined fortress at Dhanayakanakere.	....	....	Śaka 1471, Saumya, Pushya, .. śkadāśi, Monday.	Do. ..	Seems to record the death of a certain Hanumantanāyaka, son of 'Ipināyaka [from the hands] of his tājavara.
753	On a slab lying in a field in a ruined village near Garaga. Guntur District. Bapatla Taluk.	....	....	Kilaka, Vaiśākha, ba. 12.	Do. ..	States that Nagapanna, son of Baṣeṭṭi of Nandihalli, built a well for the benefit of the village.
754	On a pillar in the maṇḍapa in front of the temple of Chennakēśava at Nutalapadu.	....	....	Śaka 1[46][4*], Śobhakṛit, Āśviṇa, ba. 11, Wednesday.	Telugu ..	Records the grant of land in the village of Nūmtulapaḍu in the Vinikonda-sīma made to the gods Kēśavanatha and Raghunatha of the village, by Tirumalayyadeva-Maharaja, son of Teluṅguraya and grandson of Mahamaṇḍaleśvara Medinimisaragaṇḍa Kāṭhāri Sāluva Samburaya. Timmarusu (the minister of Kṛishṇadevaraya) is stated to have (previously) granted the nāyaṅkara of the village to the chief.
755	On a pillar in the maṇḍapa in front of the Mallikarjuna temple at the same village.	....	....	Śaka 1489, Isvara, Vaiśākha, su. 5, Thursday.	Do. ..	Records the grant of the marriage tax (peḍḍi-saṅkam) and some land in certain villages to the gods Chhaya-Mallikarjuna and Virēśvara of Nūtalapaḍu, by the Rāchakaraṇam Pāpayya under the orders of Mahamaṇḍaleśvara Pochiraja Veṅḡalarajayyadeva-Maharaja.
756	On a second pillar in the same place.	....	....	Śaka 1465, Śobhakṛit, Āśviṇa, ba. 10, Wednesday.	Do. ..	Registers the grants of several lands in the village of Nūtalapaḍu to the gods Chhaya-Mallikarjuna and Virēśvara of the village, by Mahamaṇḍaleśvara Tirumalayadeva-Maharaja, son of Teluṅguraya and grandson of Medinimisaragaṇḍa Kāṭhāri Sāluva Samburaya. The chief is said to have been enjoying the nāyaṅkara of the village which was granted previously by Timmarusaṃyā. See No. 754 above.
757	On a third pillar in the same place,	....	....	Ma[nma]tha	Do. ..	Damaged. Records the grant of land as sarvamānya to the gods Virēśvara and Raghunatha of Nūmtulapaḍu by Dammalapaṭi Potineḍu, a baṇṭu (messenger) of Appayya.

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
758	On a stone lying beside the temple of Ankamma outside the same village.	....	....	Śaka 1384, Dundubhi, Vaiśākha, Śu. 15, Thursday	Telugu ..	Records the construction of a tank between the villages Nūmtulapaḍu and Pūnūru by Pālamarāja Tīparāja who was an officer (adhikāri) of Mahāmaṇḍaleśvara Mīsaragaṇḍa Kaṭṭaru (i.e., Kaṭhāri) Śaḷuva Teluṅgarāyaśeṣarāya.
759	On a stone lying near the tank at the same village.	....	....	Śobhakṛit, Bhādrapada, ba. 10, Sunday.	Do. ..	Damaged. Gift of land to the god Vīreśvara of Nūmtulapaḍu by Mahāmaṇḍaleśvara Tirumalayadeva-Maharāja, son of Dharanivaraha, Mēdinimīsaragaṇḍa Kaṭhāri Śaḷuva Teluṅgarāya.
760	On a stone lying behind the Pēḍamaṇḍaleśvara temple at Kondapaturu.	....	....	Śaka 1689, Sarvajit, Vaiśākha, Śu. 15, Monday.	Do. ..	Records the construction and consecration of the garbhagriha, vedita and walls as well as the consecration of the image of Parvati of the Maṇḍaleśvara temple, by Pāparāja and Maṇḍaleśam, the sons of Kondapaṭuri Maḷaparāja for the merit of their ancestors.
761	On the Nandi-pillar planted before the Vīreśvara temple at Pedaganjam.	Kakatiya ..	Mahāmaṇḍaleśvara Rudradeva-Maharāja	Śaka 1192, Pramōdita, Śravana, Śu. 11, Thursday.	Do. ..	Records the consecration of the image of the god Pinnēśvara-ḷeva at Peddagaṇḍamu by Peddisēṭṭi, son of Pinnasēṭṭi, and the younger brother of Śrīraṅgaēṭṭi, the grant of the village Zolliṁipulu for the god's daily offerings and decorations and the grant of salt-pans in the villages of Peddagaṇḍamu, Pinnagaṇḍamu and Kaḍakuduru, for extra offerings on Ashtamis, Chaturdaśis and Mondays and on the festival days in the month of Chaitra and also sheep for maintaining two lamps in the temple. Rates on the sales of salt in seven villages were also granted for the temple.
762	On another face of the same pillar	....	....	....	Do. ..	States that certain people were to act as the trustees of a charity founded by a certain Mandaḍlu Peddisēṭṭi and records certain grants of land. Mentions the sthānapatis (trustees) of the temple of Pinnēśvara, viz., Saṅkarāja, Sadaśivarāja and Pōtarāja.
763	On a slab lying in front of the same temple.	....	....	... shta, ba. 2, Wednesday, and Śaka ... , Margaśīra, Śu. 9, Saturday.	Kannada and Telugu.	Much damaged. Seems to contain two inscriptions one of which is in Kannada while the other is in Telugu. Mentions Chalukya, Nakareśvaradeva, Pōtana, etc. Records gift of money.
764	On a pillar in the ardha-maṇḍapa of the Bhāvanārāyaṇa temple in the same village.	....	....	Pramōdi, Jyēṣṭha, Śu. 6.	Telugu ..	Records the provision made for the supply daily of a garland of flowers to the temple of Bhāvanārāyaṇa by Abbana, son of Talupula Timmana.
765	On a second pillar in the same maṇḍapa.	....	....	....	Do. ..	States that the four carved pillars of the raṅgasthala (i.e., assembly hall) in the temple of Bhāvanārāyaṇa were got carved by a certain Yerrama, the son of Yerrama Gurḍu.
766	On a third pillar in the same maṇḍapa.	....	....	Śaka 1770, ..	Do. ..	Fragmentary. Stops with the date.
767	On a stone built into the eastern wall of the Vallabharāyasvāmī temple at Svarna.	....	....	....	Do. ..	Built in and fragmentary. Seems to record a grant of land made under a tank called Chōra-cheruvu to the god [Tri]nētradeva for the merit of the Mahāmaṇḍaleśvara Kakatiya Gaṇapatiḍeva-Maharāja.
768	On a stone built into the front wall of the same temple.	....	....	....	Do. (verse).	Damaged and broken. States that a certain Jaṅgaṇa Virāya, the son of Nagaya and Madamāmba, was a great devotee of Siva.

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
769	On a stone built into the back wall of the Chennakesavaśvāmin temple at Nayanapalli .	Kakatiya ..	[Ma *]hamaṇḍaleśvara [Gana]patideva-Maharaja.	....	Telugu ..	Incomplete and much damaged. Records the victories of the king, his burning of Nelluru and conquest of Akkana and Bayyana. Mentions also Kulotiṅga Rajendra-Chōla. The king is said to have entered into a treaty with the Raja of Nelluru, to have visited Śrīparvata and provided for the consecration of the image of the god Kumara-Gaṇapēśvara at [Moṭṭu]palli in his own name.
770	On a slab lying before the Chennakesavaśvāmin temple at Daggu-padu .	Vijayanagara	Virapratapa Sadāśiva-Maharaja ..	Saka 1180; Kālayuk-ti, Śrāvana, ba. 3, Monday.	Do. ..	Records a grant of land made for the offerings of the gods Siddhappa (i.e., Siddheśvara) and Kēśavanātha by Savaraw Gūlapanayiniṅgaru, the agent of Mahamaṇḍaleśvara Aḷiya Ramaraja, and by the peasants and accountants of the village of Dagguṁbaḍu.
771	On a pillar in the same temple	....	....	Śaka 1371, Śukla Magha; śu. 5, Thursday.	Do .	Records the construction of the temple of Kēśava-Perumaḷ and a maṇḍapa by Daḷavayi Mallinēniṅgaru on behalf of (?) the village for the merit of Misaragaṇḍa Kāṭhari Saḷuva Tippayadeva-Maharaja and a grant of land in the village of Dagguṁbaḍu to the same temple.
772	On a stone lying before the same temple.	....	....	Śaka, Raudri, (Kā)rttika, śu. 15, Friday.	Do. ..	Incomplete and much damaged. Seems to record a grant of land made to the temple of Kēśava-Perumaḷ for the merit of (Kakatiya) Prataparudradeva-Maharaja.
773	On a slab lying before the Siddheśvaraśvāmin temple in the same village.	....	....	Śaka 1243, Raudri. ..	Do. ..	Damaged. Seems to record a grant of land made to the gods nathadōva and Nāgēśvaradōva for the merit of Kakatiya Prataparudradeva-Maharaja.
774	On a stone built over the entrance into the garbhagriha of the Kāśi-viśvanathasvāmin temple at Ravurpeta.	....	....	....	Do. ..	Damaged and incomplete. Mentions Chatṭamaraja, the maternal uncle (?) (māna) of the Mahapradhana Maṇchi- raja and the temple of Mulasṭhana-Rāmēśvaradōva at Moṭṭupalli. The (Kakatiya) king Gaṇapatideva-Maha- raja is also referred to.
775	On the belt of the north wall of the Kēśavaśvāmin temple at Upputur.	....	....	Śaka 1189, Chaitra, śu. 1, Thursday, Mēsha-Samkranti.	Do. ..	Records the grant of certain tolls made to the temples of Praobhanna (i.e. Prasanna)-Kēśavadōva and Amarēś- varadōva of Moṭṭupalli by the learned people of Upputuru, for the merit of the (Kakatiya) kings Gaṇapatideva-Maharaja and Rudradeva-Maharaja.
776	In the same place .. ..	....	....	Śaka 1189, Plava, Aśvadhā, śu. śakāśi, Saturday	Do. ..	Records the gift of tolls made in equal shares to the above-said two temples by a certain Devaraja.
777	On the Garuḍa-pillar set up in front of the same temple.	....	....	....	Do. ..	Records the gift of the Garuḍa-stambha of the temple of Kēśavanātha of Upputuru by Viśa Tallama.
778	On a stone lying in the cremation ground of the same village.	....	....	Śaka 1300, Kālayuk-ti, Chaitra śu. 15, Thursday	Do. ..	Records that the stone is the Yaga-stambha (sacrificial-pillar) set up by Guṅṇannaya-Nōmuyājula of the Bharadvāja-gotra.

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
779	On the Nandi-pillar planted before the Amarēśvara temple in the same village.	....	....	Kali 2000 (?) Ardha-daya.	Sanskrit (prose and verse) in Telugu and Telugu.	Purports to record the grant of the village Lavanapura (Upputūru) to 1,000 brahmins who were the followers of Yājñavalkya and who are said to have come from the town Abichchhatrapura on the banks of the Ganges, by Trinetra-Pallava. Also records the measurements of the streets called Somavidhi and Sūryavidhi as well as the house-sites that were presented and the garden and the arable lands allotted to each share. It also records certain agreements made between the shareholders as to selling shares in the village to outsiders and receiving dowries for girls in marriage. Separate shares were allotted to the gods Mahādēva, Kēśava and Vighnēśvara and to the goddess Padambikāśakti. The extent of the village and its boundaries are given at great length and with minute details. See C. P. No. 8 of Appendix A above.
780	On a broken slab lying near the dhvaja-stambha to the east of the same temple.	....	....	....	Telugu ..	Beginning broken and lost. Gives the boundaries of the village Upputūru. States that there were 100 stone pillars along the boundary line. Mentions Karamchedu and Perāla.
781	On a stone built into the wall to the left of the eastern entrance of the same temple.	....	....	Śaka 1408, Krōdhi, Margasira, śu. 11, Monday.	Do. ..	Records the construction of the eastern gateway of the temple of Viranna (Virabhadra) by Dēvagana Kūniseṭṭi of Nandigama for the merit of his parents.
782	On a slab built into the west wall of the same temple.	....	....	....	Do. ..	Beginning and end lost. Gives certain boundary lines and mentions the villages Upputūru and Betapudi and the river Kundēru.
783	On a second slab built into the same wall.	....	....	....	Do. ..	Records the grant of money (?) made to the temple of Amarēśvara by Rēnke Ayittōjjha for the merit of his grandmother.
784	On the same slab .. ..	....	....	....	Do. ..	Records a similar gift made to the same temple by certain Ojhas.
785	On a third slab built into the same wall.	....	....	....	Do. ..	Records a similar grant to the same temple by Pōgara Madhavabhatlu.
786	On the same slab .. ..	....	....	....	Do. ..	Records a similar gift made to the same temple by Annambhatlu.
787	On a fourth slab in the same place.	....	....	....	Do. ..	Records a similar gift by Tokkula Peddōjjhalu.
788	On the Nandi-pillar planted opposite to the Virabhadra shrine in the same temple.	....	....	Śaka 1708, Parabhava, Margasirsha, ba. 10, Thursday.	Telugu (prose and verse) and Sanskrit (verse) in Telugu.	Records the gift of a Nandi-stambha with a serpent carved on it by Venkatarāyana, of the Bharadvāja-gōtra and the Bendapudi family. The donor belonged to the Katyāyana-sūtra and (probably came from) Anumakonda.
789	On a pillar in the mandapa to the south of the gate of the same shrine.	....	....	....	Telugu ..	Records the gift of (the image of) Bhadrāṭṭi by Jaṅgam Kesayya to the temple of Virēśvara.
790	On another pillar in the same mandapa.	....	....	Śaka 1351, Saumya, Vaiśakha, śu. 3, Thursday.	Do. ..	Records that the southern portion (bhādrā) of (the temple of) Amarēśvaradēva was the gift of Jannaya Oṭṭhala Sripati, made for the merit of his parents.
791	On a pillar in the temple of Bhīmeśvara at Paruchuru.	Vijayanagara	Sadasivaraya..	.. .. . Śaka 1480, Kālayukti, Ashādha, ba. 30, Monday.	Do. ..	Damaged. Records grant of land made by Gaḷappanayanin-garu, the agent of Mahāmandalesvara Ramarajayya (to a temple) at Paruchuru.

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
792	On a slab built into the wall to the left of the entrance into the Gopalasvamin temple in the same village.	....	....	Śaka 1378, Yuva, Chaitra, ba. 11, Sunday.	Telugu ..	Damaged. Records a grant of land made to the temples of Bhimesvara, Gopinatha and Vighnesvara and to the scholars of Paruchuru by Inkolani Tirumala-Reddi. Paruchuru is said to have been in the nayankara of the chief and attached to the Addanki-avadi. The grant was made for the merit of the donor's father Tirumala-Reddi, paternal uncle Srigiri-Reddi and his mother Arnesanamma. The chief is also said to have granted some land to the temple of the god Māṇḍukeśvara on the banks of Gundakamma.
793	On a broken slab lying near the dhvaja-stambha of the Chennakēśavasvamin temple at Turlapadu.	....	....	Śaka 1 Paridhavi . . . 15, lunar eclipse.	Do. ..	Mutilated and very much damaged. Seems to record the construction of a mandapa and the grant of some land to Nambi Kēśava-Peddi for the offerings and decorations of the god Chenna-Mādhava-Perumal of Tuimindlapadu.
794	On a stone lying near the Virabhadra temple on the tank bund at Jagariamudi.	....	....	Śaka 1808, Kharu (wrong), Āsvija, ba. 14, Saturday.	Do. ..	Records the death (lūgaikyam) of Velpuri Mallayya. This record is engraved over an earlier inscription of about the 13th century A.D. registering a grant of land as sarvamānya.
795	On a stone planted in a field at Garnepudi.	Parichohhēdi	Mahamaṇḍalēśvara Parichohhēdi Tammu Bhūmarāja.	Śaka 1083, Uttaraṣaṇa-Sankrānti.	Do. ..	Records that the king's favourite servant and commander (Padalu) Gaṇḍaya constructed the temple of Koppisvara-dēva on the bund of the tank to the east of Vērūru, for the merit of his father Goppana and granted land for the maintenance of the worship of the god.
796	On a stone lying before the Somes-varasvamin temple at Palaparuru.	....	..	....	Do. (arohaie)	Much damaged. Seems to record a settlement made regarding a tank. Mentions Nāṅgaparāju and his son Nammamurāju.
797	On a slab lying near the dhvaja-stambha of the Chennakēśavasvamin temple at Inkollu.	Vijayanagara	Virapratapa Sadaśivadeva-Mahārāja ..	Śaka 1487 (wrong), Budhirōdgari, Aṣṭadha, śu. 15, Monday.	Telugu ..	Fragmentary. Stops with the mention of the sovereign.
798	On a pillar in the same temple ..	Do.	Mahamaṇḍalēśvara Devarāja-Mahārāja	Śaka 1333 (wrong), Nandana, Chaitra, śu. 5, Monday.	Do. ..	Damaged. Records the construction of the temple (nagara) and mandapa of the god Kēśava-Perumal by certain individuals of Inkollu. Rāchamma-Reddi Anavōta-Nayaka was governing the village.
799	On a slab lying before the Malles-varasvamin temple at Inagallu.	....	....	Hemalambi, Śravaṇa, śu. 3, Friday.	Do. ..	Records the consecration of (the image of) Nandikēśvara in the temple of Sūmēśvara of Inagallu by the people of the village. Arrangements were made for the celebration of the festival of Nandisvara, one day in every year from the date of the inscription.
800	On a stone lying near the pond called Obulasanigaṇṭa or Bōgamdanigaṇṭa outside the village of Santaravur.	....	....	Śaka 1517, Manmatha, Magha, ba. 3, Monday.	Do. ..	Records the grant of land as sarvamānya to the north-east of the tank constructed by (?) Vobalusani for the merit of Mamandu-Kuli Pādasa.
801	On the four faces of the Garuḍa-pillar planted before the Sitaramasvamin temple at Ganikapudi.	....	....	Śaka, 1197, Yuva, Chaitra, śu. 1, Thursday.	Sanskrit verse and Telugu prose.	Records grant of land made to the god Bhāvanarayana-dēva of Goshthivana in the village of Ganakepadu for worship and the great festival in Vaiśakha, by Goda Narayana-dasa, a Balaṇja of Yenumanḍala and his younger brother Goda Gopaladasa. The trust was left in the hands of the Mahajanas of the village. The names of several other donors and the respective shares granted by them are also given. Among them appears Sōmayādula Maṇbhana.

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
802	On the four faces of the Garuḍa-pillar planted near the dhvajastambha of the Chennakēśava-svāmin temple at Idupulapadu.	Gajapati ..	Virarudra	Śaka, 1422, Raudra, Kārttika, lunar eclipse.	Sanskrit verse in Telugu and Telugu verse.	Records the grant, by the king, who was the son of Paru-shōttama and grandson of Kapileśvara, of the village called Idupulapadu to the scholar Madhava of the Bharadvāja-gōtra. The genealogy of the king as well as that of the donee is given. The ancestors of the donee for three previous generations appear to have been ministers.
803	On a pillar planted in front of the same temple.	Kakatiya ..	Mahāmaṇḍalēśvara Gaṇapati-deva-Maharāja.	Śaka, 1131, Meṣa-Samkranti.	Sanskrit in Telugu and Telugu.	Records the confirmation made by the king of an earlier grant of the village Idupulapadu in Karma-rashtira made by Triṇayana-Pallava to Brahmanas of various gōtras who were learned in the Vedas and were the followers of the Kātyayana-sūtra and the Kaṇva-śākha. The names of the donees and their respective shares are enumerated.
804	On a pillar planted in front of the Sakalēśvara-svāmin temple at Nandur.	....	....	Śaka 1202, [Pra]-mādi, Uttarāyana-Samkranti.	Telugu ..	Records that the Mahāpradhāni Rāyasahapana-chārya Gaṇapaddeva-Maharāja made tax-free grants of land to the temples of Ka[nna]rīśvara-deva and Daśamīśvara-deva of Nanduru.
805	On another pillar in the same place	Kakatiya ..	Gaṇapati-deva-Maharāja	Śaka, 117[1], Uttarāyana-Samkranti.	Sanskrit and Telugu.	Damaged. Records the grant of 25 cows for the maintenance of a perpetual lamp in the temple of Sakalēśvara-deva at Nanduru situated in the Oṅgērumarga by Sūra minister of Kaunarādēva-Maharāja who was the commander of the king. For the grazing of these cows some land was granted for the merit of Jāṣabai, the wife of Chāṅgādēva-Nayaka.
806	On a pillar in the maṇḍapa before the Veṅugōpalasvāmin temple at Vallur.	Vijayanagara	Virapratāpa Śrīraṅgādēva-Maharāja ..	Śaka, 1495, Āṅgī-rasa, Āṣāḍha, śu. 11 and Āśvīja, śu. 10, Thursday.	Do. ..	Registers a grant of 2 kha of land in the village of Valluru made by Adapa Nāgapa-Nayanīgaru, the agent of the king who was the son of Tirumalādēva-Maharāja and grandson of Śrīraṅgādēva-Maharāja, to Bhagavatula Rāṅgama of the Ātreya-gōtra.
807	On the Garuḍa-pillar planted before the temple of Vallabharāja at Vāṅgipuram.	Do.	Virapratāpa Sadāśivadēva-Maharāja ..	Śaka, 1478, Piṅgala, Śrāvāṇa, ba. 8.	Do. ..	Refers to the construction of the mukha-maṇḍapa and the eastern gōpura of the temple of Śrīvallabharāja at Vāṅgipuram in the Koṇḍavīti-sima and records grant of land made to it by Mahāmaṇḍalēśvara Apratikamalla Kuruchēṭi Mūrtirājayyādēva-Chōḍa-Maharāja, who was a subordinate of Mahāmaṇḍalēśvara Ramarājs Yaradīrma-lamarājayyādēva-Maharāja.
808	On the same pillar .. .. .	....	....	....	....	Completely damaged and illegible.
809	On the Nandi-pillar planted before the Agastyēśvara-svāmin temple in the same village.	....	....	Śaka 3, Uttarāyana.	Sanskrit in Telugu.	Damaged. Records the construction of a tank at Vāṅgipuram by Balliṣēṭṭi, Malliṣēṭṭi, Narīṣēṭṭi and Aytīṣēṭṭi who were Vaiśyas of the Penugonḍa (sect). A king named Gaṇḍa is referred to.
810	On the same pillar .. .. .	....	....	....	Telugu ..	Damaged. Seems to record the grant of a lamp by Bārāpanḍu. The donor is said to have been a worshipper of the sacred feet of Rāmēśvara-deva of Vēlpunūru.
811	On another pillar in the same temple.	....	....	....	Do. ..	Damaged. Seems to record a grant of land made to a brahman (name lost) of the Bharadvāja-gōtra, Kātyayana-sūtra and Suklayajus-śākha by Mahāmaṇḍalēśvara Mūrtirājayyādēva-Chōḍa-Maharāja, son of Ra[mara]jyaya and grandson of Apratikamalla Immaḍirājyaya.

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date	Language and alphabet.	Remarks.
812	On a stone planted before the Venugopālasvāmin temple at Annāvaram.	....	....	Śaka 1715, Ānanda, Vaiśakha, śu. 13, Monday.	Telugu ..	Records the consecration of the temple of [Go]pālasvāmi at Annāvaram by a private individual.
813	On a stone lying in the Chennakēśavasvāmin temple at Pavulur.	....	....	....	Do. ..	Records the grant of 4 kucubhalas of land to the god Channakēśava-Perumāḷ of Pavulūru by Pōchiraju Veṅga-larājayya.
814	On the northern face of the stone pillar planted before the Chennakēśavasvāmin temple at Kommuru.	....	....	Śaka 1041, Viḷambi, Pushya, śu. pañcōhamī, Monday, Uttara-yāna-Samkrānti.	Do. ..	Registers the grant of 6 Uttamagāṇḍa-māda made for the maintenance of a perpetual lamp in the temple of Agastīśvara Mahādēva at Kommūru in the Oṅgērumārga by Appana, the son of Aduvabōlani Āytama-Nāyaka. The charity was entrusted to the care of the two worshipping priests (mānis) of the temple.
815	In the same place .. .. .	....	....	Śaka 1040, [Hēvilā]mbi, Samkrānti.	Do. ..	Much damaged. Appears to register the gift of a lamp to the same temple.
816	On the western face of the same pillar.	....	....	Śaka 1041, Viḷambi, Pushya, śu. 5, Monday, Uttara-yāna-Samkrānti.	Do. ..	Registers the grant of 6 Uttamagāṇḍa-māda made for the maintenance of a perpetual lamp in the temple of Agastīśvara-Mahādēva by Śūraya, the grandson of Venniya-Preggāda of Neummalūru in Pallapu-Gudravara. The hundred śanis (women) of Kommūru who received the money had to supply daily one nandi-mānika of ghee for the lamp.
817	In the same place .. .. .	....	....	Śaka 1040, Hēvilāmbi, Uttara-yāna-Samkrānti.	Do. ..	Registers the grant of 6 Uttamagāṇḍa-māda for a perpetual lamp in the temple of Agastīśvara-Mahādēva of Kommūru by Gōhiredḍi, the son of Kommuri Kammi-redḍi.
818	Do.	....	....	Śaka ... Uttara-yāna-Samkrānti.	Do. ..	Much damaged. Records the grant of 10 Tyāgi-gadyāna for the maintenance of a perpetual lamp in the temple of Agastīśvara-Mahādēva of Kommūru.
819	On the eastern and northern faces of another stone pillar set up opposite to the same temple.	Western Chalukya.	Tribhuvanamalladēva	(Chalukya-Vikrama year 4[3], Viḷambi, Pushya, śu. pañcōhamī, Monday, Uttara-yāna-Samkrānti.	Kannāḍa ..	States that, while the king's minister and commander (Dandānāyaka) Anantapala was ruling over the Beṅgi (i.e., Vēṅgi) Fourteen Thousand country, a gift of money was made for a perpetual lamp in the temple of Agastīśvara of Kommūru. The charity was entrusted to the charge of the Three Hundred of Kommūru.
820	On the eastern face of the same pillar.	...	....	Śaka 1051, Uttara-yāna-Samkrānti.	Telugu ..	Registers the grant of 6 Uttamagāṇḍa-māda for the maintenance of a perpetual lamp in the temple of Agastīśvara at Kommūru by Rōkamadevi, the wife of [Chō]-dānabharāja alias Permaḍidēva of Kendūru.
821	On a pillar planted near the dhvaja-stambha of the Agastīśvarasvāmin temple in the same village.	Vijayanagara	Virapratapa Sadāśivadēva-Maharāja	Śaka 1470, Pūvaṅga, Kārtika, śu. 11, Monday.	Do. ..	Records the remission of certain taxes payable by the village accountants (karpāms) Brāhmanes and dancing women, of the villages belonging to the god Agastīśvara of Kommūru, made by Mahāmaṇḍalēśvara Rāmārāju Nullandimmarājayya. Refers to the repopulation of the villages which had been deserted previously.

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
822	On a slab leaning against the south wall of the same temple.	Gajapati ..	Prataparudradeva-Maharaya .. ..	.... Phalgunā, su. 15, Monday.	Telugu ..	Beginning lost. Records the grant of the four villages Kommūru, Vorugāṇḍi, Ravipādu and Gōṅḡulamūṇḍi to the god Mallikarjuna of Śrī-Parvata by Behara-Mahapatra Śrī Bahubalendra-Mahapatra under orders of the king. The villages are said to have been situated in the Konḍavidu-dandapaḍu (district).
822	On three slabs built into the floor of the big maṇḍapa in front of the same temple.	Vijayanagara	Virapratapa Śrīraṅgaraya	Śaka 1...., Yuva, Kartika, ba. 30, Thursday.	Do. ..	Damaged. Seems to record a grant of money for the daily offerings of the god Agastyeśvara-Mahadeva of Kommūru.
824	On a pillar in the same maṇḍapa	Do.	Virapratapa-Kṛṣṇadeva-Maharaya ..	Śaka 1438, Dhātu, Phalgunā, ba. 6, Thursday.	Do. ..	Records the construction of the temple of Prasanna-Kṛṣṇa-Perumāḷ at Kommūru by Lakshmikantaru, the son of Tippararaya and a servant of the king, for the merit of the king and of his own parents. Refers to the conquests of the king as far as Kaṭakam (Cuttack).
825	On a stone built into the platform of the maṇḍapa to the south of the same temple.	....	....	....	Do. ..	Gives the length of the measuring rod (ghaḍa) in terms of jana (span) as determined by Puruṣhottamaya, the rayasam (secretary) of Rayapanayanivaru and states that the land measurement called Kēsaripāṭi-tamu contained 112½ kuṭas as measured by this ghaḍa. An exact sketch of the span is also engraved.
826	On a stone built into the platform of the Kāṣṭhīśvanathasvāmin temple in the same village.	....	....	Śaka 1186, Pauṣya, ba. 9, Sunday, Uttara-yana-Samkrānti.	Telugu verse and prose.	Records the grant of 7 Kēsarī-gadya (i.e., gadyāna) for a perpetual lamp in the temple of Agastīśvara-Mahadeva at Kommūru by Proli-Nayaka, the son of Nāgi-Nayaka and grandson of Ayyanapāṅgu Mutti-Nayaka.
827	On a pillar in the maṇḍapa before the Chennakēśavasvāmin temple at Mamillapalle.	....	....	Nandana, Śrāvana, su. 13, Sunday.	Telugu ..	In modern characters and incomplete. Mentions Allāṇḍi Tirupati.
828	On a stone built into the entrance of the garbhagriha of the Chennakēśavasvāmin temple at Varagani.	....	....	Śaka 1189, Prabhava, Phalgunā, su. tritīya, Friday.	Do. ..	Records the grant of certain tolls to the temple of Prasanna Channa-Mallayadeva of Origāṇḍi by a certain Akula Pōṭireddi.
829	On a slab lying in front of the Mallēśvarasvāmin temple at Nagandla.	....	....	Śaka 1204, Chitrabhānu, Pauṣya-Samkrānti.	Do. ..	Damaged. Seems to record the grant of tolls made for a perpetual lamp by a certain Koṭṭiyāma Govinda for the merit of the Kakatiya king (probably Rudradeva-Maharaja).
830	On a stone above the entrance into the garbhagriha of the Bhīmeśvarasvāmin temple at Aremanda.	....	....	.... ba. 13, Thursday.	Do. ..	Damaged and mutilated. Seems to record the grant of land made by [Ma]rayabhakta to the temples of [Vīr]ēvara, Komarēśvara, Agastēśvara and Chodēśvara of Arimāṇḍa for offerings and worship.
831	On two pillars in the Chennakēśavasvāmin temple at Penugudurupadu.	Velanāṇḍu..	Mahamaṇḍalēśvara Kulōttuṅgachōḍa-Gōṅkaraja.	Śaka 1076	Sanskrit verse and Telugu.	Damaged. Gives the genealogy of the king. Records the gift of 55 sheep made for the maintenance of a perpetual lamp in the temple of Vindhyaśāi (i.e., Durgā) of Penuguduru by Nāvabōya, a subordinate of the king. The charity was to be protected by the 300 Śanis (women.)

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
832	On the Garuda-pillar planted before the temple of Chennakesava at Mulukuduru , Repalle taluk, Guntur district.	....	....	....	Telugu ..	In characters of about the 14th century A.D. Records the grants of land made to the temple of Prasanna Chennakesava-Perumal of Mulukuduru by several individuals.
833	On a stone planted in a field outside the village of Pamaru , Gudivada taluk, Kistna district.	....	....	....	Do. ..	Mutilated and damaged. Seems to mention Hambira (i.e., Hammira) of the Gajapati family.
834	On the Nandi-pillar planted near the dhvaja-stambha of the Chinmayesvarasvamin temple at Mallavolu , Bandar taluk, same district.	Kakatiya ..	Prataparudradēva	Śaka 1202	Sanskrit verse and Telugu.	Records a grant of land made to the temple of Chinmayesvara of Mallavolu by Angaraksha Chanaya-Nayaka, the body-guard of the king. Gives the genealogy of the donor.
835	On a stone lying before the Visvesvarasvamin temple at Akripalle , Gannavaram taluk, same district.	....	....	Śaka 1603 (wrong). Siddharthi, Margasira, 5, Friday.	Telugu ..	States that the idols of Mallesvarasvami and the goddess were consecrated on the said date.
836	On a slab preserved in the Sobhanadri-Nrisimhasvamin temple in the same village.	....	....	....	Sanskrit verse and Telugu.	Damaged and broken. Records the grant of 25 cows for a perpetual lamp.
837	On another broken slab preserved in the same place.	....	....	....	Sanskrit verse in Telugu.	Completely mutilated. Refers to Mukkanṭi Kaṭṭeti.
838	On a slab lying in a field at Addanki , Ongole taluk, Guntur district.	Eastern Chalukya.	[Tribhuvanankuśa]	1st year	Telugu (archaic) verse.	Beginning lost. States that the king in the very first year of his reign appointed the chief Pandaranga as the general who, thereafter, took twelve forts (?) (koṭṭam), burnt (i.e., devastated) the Vengi-nadu (probably to reduce a hostile occupant), conquered the fort called Kaṭṭepudurga and made Kandukuru (i.e., Kandukuru) like Bejavada. Registers also a gift of 80 puttis of land at Dhamnavaram made by Pandaranga to Aditya—Badara (i.e., Aditya-Bhaṭṭaraka). See Nellore Inscriptions; Ongole No. 3.
839	On a slab built into a pickota to the east of the village of Dharmavaram , same taluk and district.	Do. ..	Sarvalokaśraya	Lost	Do.	Much damaged and beginning lost. Refers to the conquests of Pandaranga. Mentions Ayyappaṇa, (his?) younger brother Bejaya and Gunakkenalla who sent Pandaranga on expedition. Mentions also Achalapura, the Vullabba and the Chōla kings. Refers to the burning of Kiranapura and the conquest of Sankila. See Ibid. No. 39.
840	On a slab leaning against the eastern wall of the Mallikarjunasvamin temple in the same village.	Do. ..	Bejayaraja (i.e. Vijayaraja) .. ..	....	Do.	Beginning lost and much damaged. Refers to the construction of a temple with prakara and a matha. Mentions the preggadas (ministers) Pandaranga and Aylama, a certain Ayyapa, the village Pandaranga-nuru and (the temple of) Bejyesvaram.

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
841	On a slab planted opposite to the Sitāramasvamin temple in the same village.	Gōlkonḍa ..	Mahamandu Padasāha, ruling from the Aśvapati throne at Gōlakonḍa.	Śaka 1522, Śārvari, Nija-Śrāvana, Śu. 7, Wednesday 'Suhrisan' (i.e., Śur-san or Shahr San) Alaphanēku 1008, Ihari Alaphuchamdu... Safar, Sanati [apha]alapu.'	Telugu verse and prose. .	Registers the conditions of settlement made by the king's general Ekalasukhanu for the village Ekalasukhanapēṭa founded by him near Dharmāvuram in the Aidaṅki-sīma. Mentions the conquests of Rajamahēndram and Kondavidu by his senior and junior commanders respectively. This inscription is not published in the Nellore Inscriptions.
842	On a stone dug out near the fort wall at Ellore, Ellore taluk, same district.	....	....	Śaka 1368 (expired), Prabhava, Magha, Śu. pañohamī, Thursday.	Telugu ..	Records the construction of a temple and the consecration therein of the image of Maha-Ganapati by Vāṅkayala-Gaṅgiṣeṭṭi, a vaiśya of the Muṭrēya (Maitreya?)kula-gōtra.

C.—Stone inscriptions copied in 1923.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the west wall of the Ayyanar temple at Kondagai , Ramanad taluk, Ramanad district.	....		Śuvakṛit (Śubha-kṛit), Aṇi, 17.	Tamil	.. In modern characters. Records the grant of the sale proceeds of fishing in the western tank of Kondagai for garlands, lamps, etc., to the temple of Ayyanar [Katta]-vuṇṇaiyār by the residents of the village.
2	On a slab lying in a field about two furlongs to the west of the same temple.	Vijayanagara	Virapratapa Sadaśivarāya	Śaka 1467, Viśva-vasu, Dakṣiṇāyana, Varsha-ritu, Kanya, ba-trayodasī, Thurs-day, Makha.	No.	.. Damaged. Refers to a dispute between two parties of the residents of Kondagai, and the representation made by the mahajanās, of their grievances to the king while he was camping in Tondai-maṇḍalam. The king directed the matter to be settled by the arbitration of learned men in the presence of Śaḷuva-Nayaka as a result of which remissions of certain taxes were granted to the village of Tiruvēṅgaḍapuram.
3	On the south, east and north tiers of the Daṇḍapaṇisvamin temple at Pambarai , Kodaikanal taluk, Madura district.	....	....	...., Arpigai ..	Do.	.. Built in and damaged. In modern characters. Damaged and stones out of order. Seems to record the gift of the village of Pambarai to the temple of Pūmbiraṇaḍan by the villagers of Tanrikkuḍi.
4	On the west, south and north tiers of the Śiva temple in the same place.	....	....	Śubhakṛit [Paṇ]-guṇi, 23, Monday.	Do.	.. In modern characters. Incomplete, built in and damaged. Seems to register some gift of land (P) to the temples of Tirukkaivelappār and Pallāṅgai Viṇayakaṇ by the residents of Pūmbirai and Pallāṅgai.
5	On the north wall of the central shrine in the Villivāra temple at Idigarai , Coimbatore taluk, Coimbatore district.	Koṅgu-Paṇḍya.	Vira-Paṇḍyadeva	17th year	Do.	.. Records a gift of 10 varahaṇ by a certain individual of the Vellāḷaṇ-Korrandai community for burning a twilight lamp in the temple of Aḷudaiyār Villivāraṇ-Uḍaiyār at Idigarai in Va[ḍa*]paṇisāra-naḍu.
6	On the same wall	Hoysala	Vira-Ballāḍeḍa	Bavaka (Bhava), Paṅguṇi.	Do.	.. Gift of 20 paṇam for daily offerings to the image of Tirukkalvalip-Pillaiyār in the same temple by Śokkan Puḡali-vendaṇ alias Narpattappaṇyiramaṇyaṇ, a kaikkōla of Koḍuvayil in Poṅgalōṅka-naḍu. Mentions the measure Koṅḡulakku.
7	Do.	Koṅgu-Chōḷa	Vikrama-Chōḷadeva	3rd year	Do.	.. States that the two door posts of the temple were the gift of a certain individual of the Vellāḷaṇ-Paiyār community.
8	Do.	Hoysala	Ballāḍeḍa	Kroḍhana	Do.	.. Gift of 120 varahaṇ for a perpetual lamp in the temple by the residents and officers of the village.
9	Do.	Koṅgu-Paṇḍya.	Vira-Paṇḍyadeva	6th year	Do.	.. Damaged. Seems to record a gift to the temple by a Vellāḷa.
10	Do.	Hoysala	Ballāḍeḍa	Bhava	Do.	.. States that the image of Ilāḍadeḍa (Rishabha) in the temple was the gift of a certain Pillaiyaṇḍi..... Kōkkaṇḍaṇ.
11	Do.	Koṅgu-Chōḷa	Vikrama-Chōḷadeva	3rd year	Do.	.. Gift of 10 varahaṇ for a twilight lamp in the temple by a Vellāḷa.
12	Do.	Hoysala	Vira-Ballāḍeḍa	Prajapati, Kartti-gai.	Do.	.. Records an agreement among the villagers of Idigarai to pay one padakku of tṇai (grain) each on their lands (vōṇ) for offerings in the temple of Nayinaṇ Villivāraṇ-Uḍaiyār.
13	Do.	Koṅgu-Paṇḍya.	Vira-Paṇḍya	8th year	Do.	.. Gift of 10 varahaṇ for a twilight lamp to the temple by a Vellāḷa of Korramaṅgalam,

C.—Stone inscriptions copied in 1923—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
14	On the same wall	Kongu-Chōla	Vikrama-Chōladēva	3rd year	Tamil ..	Damaged at the end. Gift of 10 varahaṇ for a twilight lamp by an individual of the Vellāḷaṇ-[Ka]rundōḷi community.
15	Do.	Kongu-Paṇḍya.	Vira-Paṇḍyadēva	12th „ ..	Do. ..	A similar gift by a certain Vellāḷa.
16	Do.	Do.	Sundara-Paṇḍyadēva	21st „ ..	Do. ..	Records a gift of 10 varahaṇ to the temple for a lamp by Pamburamudaiyaṇ Śelvaṇ Ponnambalakkuttan, a merchant residing at Mudukkarai in Vadapariśāra-naḍu.
17	Do.	Hoysala ..	Vira-Ballāḷadēva	Krodhāṇa, Paṇḍuṇi.	Do. ..	Slightly damaged. Seems to record a gift of a tank to the temple by the residents and assembly (Urāḷigaḷ) of Idigarai with promise of land in proportion to the irrigating capacity of the tank.
18	Do.	Kongu-Chōla	Vikrama-Chōladēva	3rd year	Do. ..	Much damaged. Gift of 10 varahaṇ for a lamp to the temple by a member of the Vellāḷaṇ-Malaiyar community.
19	On the north and west walls of the same shrine.	Hoysala ..	Vira-Ballāḷadēva	Śrīmukha, Karttiḡai, 1.	Do. ..	Much damaged. Seems to refer to the tenancy rights of the cultivators. Mentions Tirumukkuḍal in Taṭṭaiya-naḍu.
20	On the same walls .. ..	....	Tribhuvanachakravartin Kōṇēṭṭimai-konḍaṇ.	3rd year, 79th day	Do. ..	Much damaged. This is a copy of the royal order contained in No. 643 of Appendix B above from Koyilpalaiyam communicated to the residents of Idigarai. The word 'Parakēsaṇi' is engraved at the beginning.
21	Do.	Kongu-Paṇḍya.	Sundara-Paṇḍya	30th year	Do. ..	Records a gift of 15 varahaṇ for worship and offerings in the temple of Villiśvaram-uḍaiyaṇ by a native of Irāśi-raśa-nallūr in Miḷalai-kūṇṇam, a subdivision of Paṇḍi-maṇḍalam.
22	On the west wall of the same shrine	Do.	Vira-Paṇḍyadēva	12th „ ..	Do. ..	Records a gift of 90 paṇam to the temple by a certain Kaikōja for constructing a hall (teṇṇi) on the west side of the shrine.
23	On the same wall	Do.	Do.	5th „ ..	Do. ..	Gift of 20 varahaṇ for 2 lamps, to be burnt during the early morning and midday services in the temple, by a member of the Vellāḷaṇ-Paiyar community residing at Idigarai.
24	Do.	Kongu-Chōla	Vikrama-Chōladēva	3rd „ ..	Do. ..	Gift of 10 varahaṇ for a lamp to the temple by a merchant of Śēvūr in Vadapariśāra-naḍu.
25	Do.	Kongu-Paṇḍya.	Vik[rama-Paṇḍyadēva	6th „ ..	Do. ..	Damaged. A similar gift by a resident of Idigarai.
26	Do.	Do.	Sandara-Paṇḍyadēva] .. ..	....	Do. ..	Damaged. Records a gift of 40 paṇam by a Śivabrahmaṇa which together with the 40 paṇam presented by another individual was to be utilized for the worship of the image of Tiru[kāḷ]maḷigaip-Pillaiyaṇ in the temple.
27	On the south wall of the same shrine.	Do.	Do.	2nd year	Do. ..	Gift of 10 varahaṇ for burning a twilight-lamp in the temple by an individual of the Vellāḷaṇ-Setṭar community.
28	On the same wall	Kongu-Chōla	Vikrama-Chōladēva	3rd „ ..	Do. ..	A similar gift by a member of the Vellāḷa community.

C.—Stone inscriptions copied in 1923—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
29	On the same wall	Koṅgu-Paṇḍya.	Vira-Paṇḍyadeva	16th year	Tamil ..	Damaged at the end. Another gift of 10 varahaṅ by one of the Vellalaṅ-Paiyar community for burning a lamp in the temple.
30	Do.	Koṅgu-Chōla	Vikrama-Chōladeva	3rd „	Do. ..	Another gift of 10 varahaṅ by a Kaikkola residing at Kiraṇūr in Poṅgelurkal-nādu.
31	Do.	Hoysala ..	Vira-Ballaḷadeva	Bavaka (Bhava), Paṅguṇi.	Do. ..	A similar gift by a merchant of Paraśūr in Toṇḍai-maṇḍaṇḍaḷam].
32	Do.	Koṅgu-Paṇḍya.	Vira-Paṇḍya	16th year	Do. ..	Gift of 10 Polliḷkkuḷigai varahaṅ to the temple by a native of Tiraṇallūr in Tavaravadi-nādu, a subdivision of Paṇḍi-maṇḍalam.
33	Do.	Koṅgu-Chōla	Vikrama-Chōladeva	3rd „	Do. ..	Gift of 10 varahaṅ for a lamp to the temple by an individual of the Vellalaṅ-Sēvayar community residing at Karuvalūr in Vaḍaparisaṇa-nādu.
34	Do.	Do.	Do.	Do.	Do. ..	Damaged. Records a similar gift.
35	Do.	Paṇḍya.	Vira-Paṇḍyadeva	9th year, 137th day.	Grantha and Tamil.	Damaged. The introduction is that of Vikrama-Paṇḍya which begins with the words “Samastabhuvanaikavira,” etc. Records the construction of streets round the temple from the income of which, worship had to be performed to the image of the goddess Teṇṇavaṅ-Madeviyar set up in the temple.
36	On the south wall of the mandapa in front of the same shrine. CHINGLEPUT DISTRICT. Conjeevaram Taluk.	....	....	Sarvadhari, Paṅguṇi, 4.	Tamil ..	Gift of 40 paṇam by a member of the Vellalaṅ-Korraṇḍai community residing at Iḍigarai of Niraṇṇūr-paṇṇu in Vaḍaparisaṇa-nādu for feeding pilgrims from various places daily.
37	On a pillar in the ardha-maṇḍapa (inside) of the Kailasanatha shrine in the Dakṣiṇamūrtiśvamin temple at Govindavadi.	Chōla ..	Parakeśari[varman] deva. Rajendra-Chōla.	9th year	Do. ..	Portion obstructed by the wall. Begins with the historical introduction “செருமன் ஸீவனா” etc. Gift of 96 sheep for a lamp to be burnt in the temple of Tiruvural-Āṇḍar at Takkolam alias Kṣatriyaśikha[maṇipuram] in Paṇḍa-nādu a subdivision of Maṇayir-kottam, a district of Jayangondaśōḷa-maṇḍalam. Records at the end that on the 346th day of the same year a gift of 6 kaṣa was made for the supply of flowers.
38	On the floor of the maṇḍapa, in front of the central shrine in the same temple.	....	....	Śobhakṛit, Sittirai, 2.	Do. ..	Records that a certain Yoganandatīrthasvamiyar (of whom there is an image in a niche on the west wall) is always devoted to Dakṣiṇamūrti-Īśvara.
39	On the west wall of the same temple.	....	....	Virodhikṛit, Sittirai, 3.	Do. ..	Registers a gift of land by a private individual for worship and offerings to the gods Kailasanatha and Dakṣiṇamūrti-Īśvara for the merit of Tittapillai-Ayyan.
40	On the same wall .. ..	....	....	Plavaṅga, Paṅguṇi, 18.	Do. ..	Gift of 50 kuḷi of land by an agent of Raghunatha-Nayakkar-Ayyan to the priest Ekambara-Bhaṭṭa for special worship during a festival in the month of Paṅguṇi in the temple.
41	On the south wall of the same temple.	....	....	Plavaṅga, Tai, 5 ..	Do. ..	Gift of 18 kuḷi of land by Yoganandatīrthasvami to the same priest.
42	On a slab set up in an open plain about a mile to the west of Malappattu.	....	....	....	Do. ..	States that the village Mūlappaṭṭu is the tiruvilaiyaṭṭam gift belonging to the shrine of Tirumaliśai-Āḷvar in the Perumaḷ temple.

C.—Stone inscriptions copied in 1928—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
43	On a stone called Sanyasikkal set up in a field at Pondavakkam.	....	....	....	Tamil ..	In modern characters. States that the village Po[nda]-pakkam was the gift (tiruvidaiyattam) to the temple of Sri-Rama of Pullalur.
44	On a cenotaph set up in a grove called Gorittoppu at Pulallur.	....	....	A.D. 1781, August, 27.	English ..	Records the death on the battle-field of Pullalur, by the enemy's cannon ball, of Captain James Hislop, Aid-de-camp to Lieut. General Sir Eyre Coote, K.B., Commander-in-chief.
45	On another cenotaph in the same place.	....	....	Do. ..	Do. ..	Records that George Brown, Lieutenant of Grenadiers in Draper's Regiment, who lost his right arm during the storm of the Conjeeveram pagoda which was occupied by the French on the 16th April 1769, fell in a general action on this field (Polilore) between the English and Hyder Ally Khan Babadur on the 27th August 1781.
46	On stones built indifferently into the walls of the Kamakshi-Amman shrine in the Kailasanatha temple in the same village.	Chōla ..	Madirakopda Parakesarivarman ..	34th year	Tamil ..	Gift of 10 kalañju of gold by the queen Seyyabavanasundaramaniyar for burning a perpetual lamp in the temple of Sri-Raghava, who was pleased to remain in the temple of Tiruvayōddhi at Pulvelur in Eyir-kōttam.
47	On other stones built into the same walls.	Do.	Rajakesarivarman	5th „	Do. ..	Gift of lands for offerings at the midday service in the temple of Tirumēṣṣali-Mahadēva of this village and for a flower garden, at the instance of the assembly of Paramēśvara-chaturvē[diṁaṅgalam] in Eyir-kōttam, the great men of the Annual Supervision Committee and two other individuals. The document is signed by the arbitrator (madhiyastha) Kaṇṇaka-Alaṅkaraṇ, son of Maṅgala-uttaman.
48	Do.	Do.	Uḍaiyar Śrī Rajēndradēva	9th „	Do. ..	Gift of lands, free of taxes, as Bhārata-vṛitti for the exposition of Bhārataṁ, Rāmāyaṇam and similar Purāṇas in the temple of Tiruvayōddhi by the assembly of the village.
49	Do.	Do.	Rajakesarivarman	6th „	Do. ..	Gift of lamp to the temple of Tanḍaladēva by the great assembly of Paramēśvara-chaturvēdiṁaṅgalam in Eyir-kōttam. The signatory of No. 47 above figures also in this inscription.
50	On stones built into the walls of the Viṣṇu temple in the same village.	Do.	Uḍaiyar Śrī Rajamahēndradēva	2nd „	Do. ..	Damaged. Seems to record a gift of land as Bhārata-vṛitti.
51	On other stones in the same place	Do.	Rajakesariva[rman] .. .. .	....	Do. ..	Portions lost at the end. Gift of land for lamp and offerings to the temple of Durga-Bhāṭṭarāṭi of this village.
52	Do.	....	Parthivēndravarman .. .. .	....	Do. ..	Much damaged. Seems to record a gift of 50 kalañju of gold for burning lamps in the temples of Tiruvayōddhi-Perumaḷ and Tanḍilattu-Perumaḷ.
53	Do.	Chōla ..	Rajarajadēva (I) .. .. .	....	Do. ..	Fragmentary. Makes provision for offerings, betel leaves and arecanuts and for lamps.
54	Do.	Do. ..	Rajakesarivarman alias Raja[rājadēva] ..	....	Do. ..	Stones lost. Seems to provide for offerings.

C.—Stone inscriptions copied in 1923—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
55	On stones built into the walls of the above two temples.	Chōla ..	Rajakēsarivarman	Lost.. .. .	Tamil ..	Damaged. Gift of and for lamp and for offerings at the morning and evening services.
56	Do.	Do. ..	Do.	Do.	Do. ..	Portions lost. Gift of land for lamps, worship and offerings at the midday service.
57	On a stone set up in a field called Tēvaḍiḷaḷ-manyam about half a mile east of the same village.	....	....	Śarvārī, Vaiyyāśi, 15.	Do. ..	Incomplete. Mentions Tittapillai, the agent of Raghunatha-Nayaka. Seems to register a grant to a lady of Pulveḷṭṭr by the Sthalattar of the Ekāmbaranatha temple at Kāñchipuram.
58	On a slab set up in a field to the north-east of Vishagandi-kuppam.	....	....	Śukla, Vai[gaśi] ..	Do. ..	Portions lost. Appears to record that the Nalva-eri was the gift of Triyambakadevi.
59	On a slab set up by the side of an irrigation obannel at Pudupakkam.	....	....	Yuva, Āvapi, 22 ..	Do. ..	In modern characters. Seems to record the dedication of a woman as a temple servant with a gift of 200 kuḷi of land at Pudupakkam for her maintenance.
60	On a slab built into the floor of the maṇḍapa in front of the Saptamātri shrine in the Selliyamman temple in the same village.	Pallava ..	....Pottaraiyar	2[4]th year.. ..	Do. ..	Fragment. Gift of land as bhātṭa-vṛitti by a member of the assembly of Naḷ[ilamaṅgaḷam] in Mērpajugū[ṛ-naḍu] in Eyir-kōṭṭam.
61	On two broken slabs lying in the compound of the same temple.	Chōla ..	[Raja]kēsarivarman	23rd „	Do. ..	Gift of land, free of taxes, to the temple of Bhaṭṭari by the assembly of Nallilamaṅgaḷam in Mērpajugū[ṛ-naḍu], a subdivision of Maṇaiyir-kōṭṭam.
62	On another slab lying in the same compound.	Pallava ..	Apara[ḷitavarman]	[3]rd „	Do. ..	Stone chipped off. Seems to record a gift of land.
63	On a stone called Annamar set up in a waste land about half a mile to the north of Veliyur.	Vijayanagara	Kṛishṇadeva-Mahārāya .. .. .	....	Do. ..	Damaged. Records a gift (not specified) to Śellappar Taḷavakkulaṇḍam-Bhaṭṭar alias Virā-Naraśiṅgarāya-Nayakkar by the king.
64	On a slab lying on the mound of the ruined temple at Siruvakkam.	....	....	....	Do. ..	In early characters. Mutilated. Records a gift of land to a Jaina temple called Śrīkaraṇapperumpallī at Sirupakkam.
65	On a broken dhvajastambha lying on the same mound.	....	....	Śaka 1553, Prajōt-patti, Āṇi, 28.	Do. ..	Records that the stone pillar with the figures of Garuḍa, Kṛishṇa and the swan sculptured thereon was set up by Venkatadri of Sirupakkam, son of Anantaḷvar and grandson of Prāṇḍar-Nayinār.
66	On the base of a dilapidated Śiva temple in the same village.	Chōla ..	Rajaraja-Rajakēsarivarman	16th year	Do. ..	Stones out of order and some lost. Incomplete. Begins with the introduction "Śiva-Śiva", etc. Gift of land for conducting a festival of the god Mahadeva in the temple of Mulaṣṭhana at Sirupakkam in Nirrēḷar-naḍu.
67	On a pillar in the maṇḍapa of the Tiruvagattisvara temple at Podavur.	Do. ..	Do	[14]th year	Do. ..	Stone partly chipped off and much damaged. Gift of 90 sheep for a lamp. The king bears the surname Mummūḍi-Chōla.
68	On two pieces of stone built into the floor of the same maṇḍapa.	..	[Pa]rthivēndravarmān	9th „	Do. ..	Much worn out and partly covered by pillars. Gift of land to Patti, brother of Tennavan-Madeviyar who had the proprietary right of the village of Mērpadaṇḍar in Purisai-naḍu, a subdivision of Maṇaiyir-kōṭṭam by the villagers.

C.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
69	On two broken slabs lying near the Subrahmaṇya shrine in the same village.	....	Parthivēndravarmaṇ	6th year	Tamil	Damaged. Seems to register a gift of land for a perpetual lamp by the lady mentioned above.
70	On a slab built into the wall of the west prakāra of the Agastyaśvara temple at Siruvallur .	Vijayanagara	Bukkarāya, son of Harihara ..	Kahaya, Vaigaśi, [20].	Do.	Lower half of the stone lost. Sale of land to a Maheśvara in Siruvallur alias Anukkaḍi[ga]mindaṇḍār by the hymnists of the temple of Tirovāgambamuḍaiya-Nayanar at Kañchipuram.
71	On a stone above the entrance into the central shrine in the Peruntiruvikoleśvara temple at Srotriyam-Tandalam .	Chōla ..	Rajaraja Rajarajakōsarivarman (Rajarāja I.).	[1]6th year ..	Do.	Built in at the beginning and incomplete. Has a portion of the introduction " <i>Agastyaśvara</i> ," etc. Gift of land as śrībali-paṭṭi for conducting the festival of Vellēri-Ālvar by the villagers of Sander-Tandalam in Purisai-naḍu, a subdivision of Maṇayir-kōṭṭam.
72	On a stone set up on the bund of the tank at Velattur.	....	....	....	Do.	Records that this tank at Vikramavi[la]ttar alias Kulasekhara-chaturvēdimangalam is the gift of Arulalapperumaḷ, son of Kumararattana Malaikiniyaninṇāṇ of Kuvam alias Tiyaḡasamuttiranallūr.
73	On a pillar in the maṇḍapa of the Lakṣmīnarāyaṇa-Perumaḷ temple at Parandur .	Chōla ..	Rajaraja-Rajakōsari[varman] alias Rajarajadēva (I.).	[2]4th year, 124th day.	Do.	A portion of the pillar at the top has been cut off and the inscription is seriously worn out. Mentions Chitrakūḍam (king's palace?) at Tañjavūr.
74	On the north tier of the Vinayaka shrine in the ruined Śiva temple in the same village.	Do. ..	Parakōsarivarman	14th year	Do.	Seriously damaged. Records a certain transaction of the assembly of Aparājita-chaturvēdimangalam of Perundarappuram in Purisai-naḍu.
75	On the west and south walls of the same shrine.	....	Parthivēndravarmaṇ	15th ,,	Do.	Do. Seems to register a tax-free gift of land for the maintenance of 7 musicians for service during the Śrībali ceremony in the temple.
76	On a slab built into the wall of the same temple.	Vijayanagara	Mallikarjunarāya	Śaka [138]6, Taraṇa, Āvani.	Do.	The inscription is much worn out and incomplete.
77	On two pieces of a broken slab lying near the tank half a mile to the west of Sekkankulam.	....	....	Śaka 14[64], Śubhākrit, Tula, [ba]. [tritiya], Monday, Puraṇ.	Do.	The slab seems to have originally been at Singadivakkam, two miles to the east of Sekkankulam and removed here a few years ago. The inscription is almost completely worn out. Mentions Arulalapperumaḷ of Kañchipuram which is stated to have been situated in the Chandragirirāja in Jāyāṅḡaśōla-maṇḍalam.
78	On the south wall of the central shrine of the Kāśiśvanātha temple at Erivay.	....	....	Chitrabhānu, Jyēsthā, 4a. 12.	Telugu ..	States that this temple was built and the god consecrated by Kṛṣṇaṇandaśvami of Muḷuvāyi.
79	On the north, west and south walls of the central shrine in the Gaṅgaikōṇḍēśvara temple at Villivalam.	....	Va[ra*]-Gaṇḍagōpaladēva	5th year	Tamil	States that the temple of Gaṅgaikōṇḍaśōlaśvaraṇa-udaiya-Nayanar at Vilvalam alias Irāśēndiraśōlanallūr in Kāliyūr-naḍu, a subdivision of Kāliyūr-kōṭṭam in Jāyāṅḡaśōla-maṇḍalam, was the work of Vilvalaṇaṇ Pallavadaraiyaṇ Tulaiyadāśelvaṇ Tirujñānaśambandaṇ.

C.—Stone inscriptions copied in 1923—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
80	On two stones set up in a street called Naḍutteru at Ekanam-pettai .	Gōlkonḍa ..	[Abdu]l-[Ku]tuba Sahib	Śaka 1686, Krōdhi, Ādi, 1[3].	Tamil ..	Registers a cowle given to the inhabitants who colonised the hamlet established in the name of Ekanam Khan Sahib, in Taṅgi, a village in [Ka]ḷiyūr-nāḍu, a subdivision of Nī[r*]vaḷu[r*]parru in Uṟṟukkaṭṭuk-kōṭṭam, by which a certain specified monthly tax had to be given by them on every loom.
81	On a slab set up near a Vinayaka shrine called Anṇamarkōyil at Vannippettai , hamlet of Ayyampettai.	....	....	....	Do. ..	States that the pond (in front of the shrine) was dug out in the land bought from one Semmarāmbakkiḷar by a certain Ayappa-Setti Vairu-Setti, one of the Kavarai community of Malaiyappalli.
82	On a slab built into the east wall of the mosque at Tollali.	....	....	....	Persian ..	States that the mosque was built by 1 Muhammad Husain in 1261 Hijri. The inscription has been read by the Nazim, Archaeological Department, Hyderabad-Deccan.
83	On a rock on the south side of the tank near the Ālātammān shrine at Ullavur .	Vijayanagara	[Ach]yutadeva-Mahārāya, 'who instituted the elephant hunt'.	Śaka 14[5]1, Vi[rō]-dhi, Mēṣha, ... 1[5]aṣami, Uttirāḍara.	Tamil ..	Damaged. Records a gift of land as tiruvidai[yaṭṭam] to the temple of Āḷagupperumāl for the merit of [Vira-Na]raṅgingarāya-Naya[ka].
84	On a stone set up in a field called Karumān-mānyam in the same village.	Do.	Immaḍi Narasiṅgarāya .. ..	....	Do. ..	Much damaged. Mentions the officer (Vāṣal-Karapikkam) Maṅgaraṣaiyyaṇ.
85	On a rock on the south side of a field called Kallalai-kalāni at Kusappattu.	....	....	Kṣhaya, Paṇiguni, 6.	Do. ..	In modern characters. Seems to record a gift of land.
86	On one of the footsteps leading into the Kaṇṇimār shrine at Walajabad.	....	Parthi[ve]ndrādhivarman	[12]th year ..	Do. ..	Fragment.
87	On two stones built into the east wall of the prakāra of the same shrine.	....	....	[A.D.] 1784, December, 12, Viśvavasi, Margali, 3.	Do. ..	Mentions that the Kaṇṇiyakōyil and the garden were the charity of the pioneers of the Madras Corps. The land measuring 400 feet by 350 was assigned for the purpose by Mr. Davis, the Engineer, who put up the line [of residential buildings?] at Walajabad. The other inscription records the erection of the wall all round, by a certain Muttaiyammatti, son of Virappa-Jamāḍar in A.D. 18[68], January, 10, Vibhava, Tai, 16.
88	On the south, east and north walls of the central shrine in the Agastyaśvara temple at Vallappakkam .	Pāṇḍya ..	Jatavarman Tribhuvanaśaḥkravartin Sundara-Pāṇḍyadeva.	15th year	Do. ..	Stones lost. Seems to give a list of lamps granted to the temple of Tiruvagaṭṭaśvara-mūḍaiya-Nāyanār at Vallappakkam alias Rājaraṅganallūr in Uṟṟukkaṭṭuk-kōṭṭam, a subdivision of Jayanṇḍaśola-maṇḍalam.
89	On a stone built into the south wall of the Vāḍivambal shrine in the same temple.	....	....	....	Tamil and Telugu.	Records the construction of an irrigation tank called Tippiṣamudram at Vāḍiappakkam, the tiruvidaiyattam village of the Perumāḷ for providing daily offerings in the temple of Pōrarūḷalār by Tippiṇṇasar.
90	On the north wall of the ruined maṇḍapa about 3 furlongs to the south-east of Tiruvangara-nai.	....	....	Śaka 18613, Nāḷa, Āṣvija, 10, Appaṣi, 5.	Telugu and Tamil.	Records the construction of the Kalyāṇa-maṇḍapa, the digging of a tank, and the formation of a garden for the festival of Sita-Rāmasayami by a certain Tiruvidi Baḷli-Settiyar, a Vairiya of the Eliaṭṭi-gōtra.
91	On the north wall of the Āṇjaṇḍya temple at Ayyangarkulam.	....	....	....	Grantha ..	Verses in praise of Tātayadeśika.

C.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
92	On the same wall	Vijayanagara	Venkatapatideva-Mahārāya, 'who levied tribute from all countries and from Iḥam (Ceylon).'	Śaka 1530, Kīlaka, Makara, śu. paur-nima, Purnarvasu, Monday.	Tamil ..	Gift of the villages Ayaṅkulattor and Enadiputtar by the king while staying at Tatasamudram in Paḍaiṇḍu rajyam in, Vilpēdu-nāḍu, a subdivision of Kāliyūr-kōṭṭam in Jāyāṅḡoṇḍāśōḷa-maṇḍalam.
93	On the west wall of the same temple.	....	....	....	(Grantha ..	A set of verses composed by Tāṭachārya in praise of god Hanumān, whose image he set up in the temple on the bund of the tank called Tatasamudram (Ayyaṅkulam) which had been dug by him.
94	On the same wall .. .. .	....	....	Śaka 1536, Ananda, Mēsha, śu. 3, Saturday, Rōhini.	Do. ..	Engraved in continuation of the previous inscription. Records the repairs executed by Lakshmi Kumāra Tāṭachārya to the Puṇyakōṭivimāna originally erected by Kṛishnarāya and which had become dilapidated, the construction of the Kalyāṇakōṭivimāna, gilding it with gold, the gift of several vahanaś, and the building of the maṇḍapa, the gōpura and the prakāra walls of the temple.
95	On the east wall of the same temple.	....	....	Śukla, Arppasi, 15	Tamil ..	End built in. Registers the provision made for celebrating the festivals on the first day of each month (māsappirappu) and on Amāvāsya days in the temple of Sañjivirāya (i.e., Hanumān) by the merchants of various countries who were present at Tatasamudram on the occasion of the consecration of the image, in the cyclo year Śubbakṛit, Āpi, 8, śu. trayōdaśī, Anuśa, Kanyā-lagna, Monday. Mentions Chennappa-Nayaka of Damaral (Damar).
96	On the same wall .. .. .	....	....	....	Do. ..	Fragment. Seems to give the details of income (kuṭṭalai) for conducting certain festivals to Tiruvaṇḍirayar (Āṇjanēya).
97	On the base of the gōpura (right of entrance) of the Trailōkyanatha svāmin temple at Tirupparut-tikunru.	....	....	....	Do. ..	Registers a sarvaṁānya gift of 2,000 kuḷi of land for worship, to 'Trailōkyanāthasvami at Jina-Kāñchi.
98	On the lintel of the same gōpura ..	....	....	...	Grantha ..	Records the construction of the gōpura by the sage Śrī Pushpasena Vamanārya, disciple of Mallishēpa Vamanasūri. The former had the surname Paravadiṁalla.
99	On the bears of the maṇḍapa in front of the central shrine in the same temple.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya.'	22nd year ..	Tamil ..	Copy of an inscription belonging to the 13th year of Tribhuvanachakravartin Vikrama-Chōḷadēva re-engraved when the maṇḍapa was rebuilt. Stones misplaced. Registers a sale of land, free of taxes, to the god Tirupparut-tikkunraḷvār for 25 kaḷaṅju. Mentions the coin Madurantakan-māḍai.
100	Above the balipithas of Vamanāchārya and Mallishēnachārya in the same temple.	....	....	....	Grantha ..	Records a salutation to Vamanachārya Mallishēnamuni.
101	On a slab set up in the Nāḍu street at Pillapalayam.	....	....	Vriśha, Āpi, 15 ..	Tamil ..	Registers the remission of taxes granted to a person residing at Tiruvēgamban-teru for the help he had rendered to Tittapillai, an officer of Saḷuva-Nayaka in making a breastplate for the image of the god Ekambara-Ayyaṅ (Ekamranatha).
102	On another slab in the same village	Vijayanagara	Mallikārjunadēva-Mahārāya, son of Devarāya, 'who instituted the elephant hunt'.	Prabhava, Śittirai, [10].	Do. ..	Registers the remission of taxes on two villages for repairs to the temple of Ekambaranatha for the merit of the poet (kavi) [A]pparasa-Uḍaiyar of Chandragiri.

C.—Stone inscriptions copied in 1923—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
103	On a third slab in the same village	....	....	Vaigāśi, 14 ..	Tamil ..	Registers the remission of certain taxes payable to the Chandra-giri-(rajya) by the residents of Tiruvēgamban—perunteruvu of the city of Kañchipuram in favour of the temple of Ekambaranatha.
104	On a fourth slab in the same village	....	....	Iśvara, Vaigāśi, [1] 6	Do. ..	Seems to register a gift to the god [Siddha] yadeva.
105	On two slabs in the Keśava-perumal temple at Kuram.	....	Parthivēndravarma	11th year ..	Do. ..	Stones misplaced and ends of lines built in. Records a sale of land exempt from taxes by the village assembly to a private individual for building a rest-house (ambalam) and for the serving of water in it during summer.
106	On a slab fixed in the east wall of the same temple.	....	....	Śaka 1717, Kali 4898, Rakshasa, Vaigāśi, su. purnima, Thursday, Samkranti.	Telugu ..	Registers the repairs done to the temples of Kurattalvar and Adikeśava-Perumal by a private individual.
107	On a slab at Melottivakkam	Vijayanagara	Kampana-Udaiyar, son of Bukkana-Udaiyar.	....	Tamil ..	Registers a gift of two vēli of land, free of taxes, in Ottipakkam in Damal-kōttam as bhattavritti to the Brahman worshipping the god Ekambaranatha. Mentions the measuring rod Rajavibadan-kol.
108	On the north wall of the Ambikapatisvara temple at Kil-Ambi.	Do.	Vīrapratapa Kṛṣṇadeva-Maharāja ..	Śaka 1436, Bhava, Ādi 13.	Do. ..	Registers the gift of the village Dūli, for worship, repairs and for festivals in the month of Mārgaśīrṣa, to the temple of Ambikavāṇamūdaya-Tambirāṇar at Dūli-Ambi for the merit of the king.
109	On the north and west walls of the Subrahmanya temple at Viśhar.	....	Tribhuvanaśakravartin Vira-Gaṇḍa-gopāladeva.	4th year, Kumbha, su. daśami, Thursday, Punarvasu.	Do. ..	Registers a gift of land to the gods Vīṃśatūram-ūdaya-Nayanar, Subrahmanya-Pillaiyar and Vaiṣṇatatt-Emberuman, for worship and offerings, by Tyagasamudrapattai Nalla—Siddharayan Vijayadeva. Valaśaru alias Uttamaśolanallur is said to be in Vīrpeḍu-naḍu, a subdivision, of Kaliyar-kōttam, a district of Jayangōḇḍa-ḍōla-maṇḍalam.
110	On the north wall of the Bhīmīśvara temple in the same village.	....	Tribhuvanaśakravartin Vijaya-Gaṇḍa-gopāladeva.	28th year, Vīśchika, su. tritīya, Māla, Sunday.	Do. ..	Stone containing the ends of lines 1 to 4 broken. Registers a gift of 500 kuḷi of land, for worship and repairs, in the temple of . . . and Subrahmanya by Tyagasamudrapattai Nalla-[Siddharayan] Vijayadeva.
111	On the south and east walls of the same temple.	Chōḷa ..	Tribhuvanaśakravartin Rājaraḷadeva ..	27th year, Kanni, su. pañchami, Monday, Viśakha.	Do. ..	Damaged. Seems to record the assignment of lands for the maintenance of a number of worshippers in the temple of Kanda (Subrahmanya) by the residents of Valaśaru.
112	On the south, east and west walls of the same temple.	Śaḷva ..	Narasimhadēva-Maharāja, son of Guṇḍaya-deva-Maharāja.	Śaka 140[7], Parabhaḇa, Moṣa, su. daśami, Monday, Uttiram.	Do. ..	Registers the remission of the tax jōḍi on the village of Vaṣṭaru, a dēvadāna of the god Bhīmīśvaramūdaya-Nayanar at the request of a certain Koḷunda-Pillai, for providing offerings to the god daily at one service.
113	On a slab set up near the Vighnēśvara temple at Nattappettai.	....	....	Śaka 1642, Śarvārī (expired), Plava, Vaiyyāśi, 13.	Do. ..	Damaged. Seems to fix certain taxes on looms. Mentions Nataratupuram.
114	On the south wall of the Varahīśvara temple at Damal.	Vijayanagara	Achyutadeva-Maharāja	Śaka 1454, Nandana, Rishabha, su. dvitīya, Monday, Mṛigaśīrsha.	Do. ..	Registers the gift of the village Veṇṇipakkam as dēvadāna to the god Tiruppanṇīśvaramūdaya-Tambirāṇar at Damal, for worship and repairs, by an individual of Paṅga-lō[r]chōri, for the merit of the king and as a gift of Jalakkarāśa Śīru-Tirumalairāśar.

C.—Stone inscriptions copied in 1928—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
116	On a slab set up near a spring known as Vannāṅkaśam in the same village.	....	....	Śaka 1[3]24, Chit-rabhānu, Makara, ba. saptami, Sunday, Hasta.	Grantha and Tamil.	Records the construction of a spring and a channel at Kilai-Vembakkam in Vaḍagarai Valla-naḍu by Gaṇapati-Reḍḍi who bears a long list of birudas, for the merit of his mother. Ge[ṅga]śāni-Maṅga.
116	On a stone set up in the middle of the village Kilputtur.	Pallava ..	Vijaya-Kampavarman	11th year	Tamil ..	Records the gift of one kaḍi of paddy annually on each paṭṭi of land in the village as eri-kaḍi, i.e., tank duty, to Maḍavaṇar, son of Perumbanar Śakkaḍi-Araiyaṇ, by the residents of Kilppadur in Kaliyūr-kōṭṭam in return for the gold received from him for constructing a tank.
117	On a slab set up near the Piḍari temple at Kalakattur.	....	Parthivendra[dhi*]pa[ti]varman	7th ,,	Do. ..	Incomplete. Records a tax-free gift of land, by purchase, for mid-day offerings in the temple of Subrahmanya at Kalakkattur, by Chakrapāni Veṅka[ḍan], a resident of Kalakkattur alias Attitanama—chaturvēdimaṅgalam to the east of Chandra-megalaṭaṅgam in Kaliyūr-kōṭṭam.
118	On the north wall of the Agastīśvara temple in the same village.	Chōla ..	Rajakesarivarman	17th ,,	Do. ..	Unfinished. Begins with the introduction "Sṛgaṇa Cūra", etc. Seems to record a gift by Maḍavaṇ Koḷambattadiḡal of Kuśappur in Pulaṅ-kōṭṭam, a subdivision of Toṇḍai-naḍu.
119	On the east wall of the same temple	Do. ..	Rajarajakesarivarman	Do. ,,	Do. ..	Fragment. Contains a portion of the introduction beginning with "Sṛgaṇa Cūra," etc. Mentions Vennaḷ-[p]uttūruḍaiyaṇ Kaḍan Mayindaṇ of Kalakkattur in Erikiḷ-naḍu, a subdivision of Kaliyūr-kōṭṭam.
120	On the west wall of the same temple.	Do. ..	Rajendra-Chōladeva	3rd ,,	Do. ..	Fragment. Kalakkattur is said to be a śalabhoga in Tiruvēgambapuram in Erikiḷ-naḍu, a subdivision of Kaliyūr-kōṭṭam, a district of Jayaṅgonḍaśōla-maṇḍalam.
121	On the north, west and south walls of the same temple.	Do. ..	Mammuḍi-Chōla Rajaraja-Rajakesarivarman.	14th ,,	Do. ..	Registers the provision made by the individual mentioned in No. 119 above, for burning 2 perpetual lamps in the temple of Ūṇi-Ālvar at Kalakkattur, a śalabhoga of Tiruvēgambapuram, at the instance of the king, who desired a gift of only one lamp for the prosperity of all kings and of the world at large. Mentions the liquid measure 'Ninṇānāli.'
122	On the east and north walls of the same temple.	Do. ..	[Ra]jendra-Chōladeva	8rd ,,	Do. ..	Beginning built in. Records a gift of 5 cows for supplying ourds to the god Ūṇi-Ālvar of Kalakkattur by the madhyastha of Nallāṇṇūr in Sengattuk-kōṭṭam.
123	On the east, north, west and south walls of the same temple.	....	....	....	Do. ..	Beginning built in. Seems to register a gift of land for offerings to the god Ūṇi-Ālvar.
124	On a slab set up in a field at Putteri.	....	....	Śaka 17[3]6, Yuva, Āṇi 20.	Do. ..	Registers a sale of 8 kaṇi of land in Putteri for 40 rupees to Uttamasandu (Uttamohand?) by the Satta[r]attar of Kañchipuram.
125	On another slab in the same village	....	....	1808 A.D. June 3..	Do. ..	Registers the firman giving certain lands to Subśār Nallāṇṇūr Muttala-Nayakkar by the Honourable Government.
126	Do.	....	....	Do.	Do. ..	A similar grant of land in Putteri to the same individual.
127	On a slab set up near the weir of the tank at the same village.	....	....	Raudri, Āṇi 11 ..	Do. ..	States that the sluice and the weir of the tank at Putteri were the gifts of Bommarasu Liṅgappayya.

C.—Stone inscriptions copied in 1923—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
128	On the other side of the same slab	....	....	Śaka 1603, Durmati, Aśhādha, ba. 5.	Telugu ..	States that Maharaja Raja Śrī Liṅgōjī Saṅarsu-Mahārāja who was governing the entire Kārnāṭa country renovated the temples of Ekāmbaraṇāthasvāmī, Kāmāśhidēvī and Kaśhohapēśvaraśvāmī at Śiva-Kambohi and of Varada- rajasvāmī, established many Brāhmaṇa (agrāhāras) and founded tanks and groves, and in that connection widened the tank at Putteri and built a sluice for it. He had a new channel dug out from the Paleru river to this tank and provided for the supply of water therefrom to many villages on the east of the tank.
129	On a stone set up in a field in the same village.	....	....	....	Urdu ..	Damaged. Seems to relate to some land which was given by Zulfikar Khan for the expenses of the garden of Utham Chand in the regnal year 35.
130	On a slab set up in a field in the same village.	Moghul ..	Hajaratu Ālamgīra Paohba Āvarahgaṇṇebu	....	Telugu ..	Damaged. Seems to record the grant of some land in the village of Putteri by the residents (kapus) and the village accountants (karnams) to a certain Timma-Bhaṭṭa when a certain Rajabu-Khan was the Phaujdar.
131	On another slab set up in the same village.	..	....	Viśvāvasu, Vaigasi 5.	Tamil ..	Badly damaged. Seems to record a gift of land in Putteri to Kochohalamu-Nayabu, the manager to the agent of Kutumu-Parāś of Gōlkonḍa.
132	On the east wall of the central shrine in the Tiruvallāvara temple at Arpakkam.	Chōḷa ..	Kulōttuṅga-Chōḷadeva .. .:	16th year ..	Do. ..	Registers a gift of 12 shēp for a twilight lamp, to Bhōśviśvaram-Uḍaiyar at Arpakkam in Magaral-nāḍu, a subdivision of Eyir-kōṭṭam, a district of Jayāṅḡḍa-śōḷa-maṇḍalam.
133	On the north wall of the same shrine.	Vijayanagara	Vīra Hariyāṇa-Uḍaiyar .. .	Śaka 1303, Durmati, Kanyā, ba. saptami, Monday, Anurādha.	Do. ..	Incomplete. Registers the sale of the village Śirrinai-pakkam by the big assembly of Ukkal alias Vikrama-bharāṇa-chaturvedimaṅgalam in Pagūr (or Bagūr)-nāḍu, a subdivision of Kaliyūr-kōṭṭam, a district of Jayāṅḡḍa-śōḷa-maṇḍalam, to a native of Magaral in Magaral-nāḍu, a subdivision of Eyir-kōṭṭam.
134	On the south wall of the maṇḍapa in front of the same shrine.	Chōḷa ..	Tribhuvanachakravartin Rā[ja*]rā[ja*]-deva.	24th year ..	Do. ..	Registers the gift of one kaḷāṇḍu of gold for burning a twilight lamp before the god Kailāsamudaiya-Nayanar at Arpakkam.
135	On the same wall	Do. ..	Tribhuvanachakravartin Rājaraḷadeva ..	Do. ..	Do. ..	A similar gift of gold for another lamp in the same temple.
136	Do.	Do. ..	Do. ..	19th year ..	Do. ..	Registers a gift of 500 kuḷi of land, free of taxes, as dēvadāna, to the temple of Kailāsamudaiya-Nayanar at Arpakkam by the residents of Punnai in Pagūr-nāḍu, a subdivision of Kaliyūr-kōṭṭam. This gift is stated to have been made for the safe preservation on the temple wall of the document of the 16th year of the king (No. 137 below) by which the village was purchased from the assembly of Ukkal. The word used is Irakshaiyaga which may also mean "as a security."
137	On the east wall of the same maṇḍapa.	Do. ..	Do. ..	16th year, Mīna, ba. saptami, Sunday, Mūla.	Do. ..	Registers the sale of the village Puppai in seven shares to several individuals for 42,000 pūdukkanu by the big assembly of Ukkal alias Vikramābharāṇa-chaturvedimaṅgalam referred to in the above record.

C.—Stone inscriptions copied in 1923—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
138	On the south wall of the Adikēśava-Perumal temple in the same village.	Chōla ..	Uḍaiyar Śrī Rajendra-Chōlādēva (II) ..	2nd year ..	Tamil ..	Begins with the introduction 'திருமன்னிவளம்' etc. Stones missing. Seems to register a gift of land for two perpetual lamps to the god Tiruvir-Viṇṇagar-Ālvar by queen Trailōkyamahadevi, one on behalf of her mother Umsināṅgai and the other on behalf of Vikramakēśari Pallavaraiyar. Mentions the liquid measure Arumolidēvan.
139	On the north wall of the same temple.	Do. ..	[Rajarāja]kēsariverman alias [Rajarāja]-dēva.	18th ..	Do. ..	Incomplete. Begins with the introduction 'திருமகள் குடாவை,' etc. Registers a gift by purchase of a tank and land made tax-free, for offerings to the god Tiruvir-Viṇṇagar-Ālvar in the name of the queen Sembiyan Mukkōkkilānādigaḷ alias Kaṇṇara-Naōchi Piḍaranāṅgai by a certain Araṅgaṅ Kōḍandaramaṅ of Paṇivagamāṅgaḷam of the Chōla country. Mentions the liquid measure 'Sōliyam'.
140	On the same wall .. ..	..	Sakalāśkachakravartin Rajanārāyaṇa Sambuvarāya	16th year, Nandana, Tula, Śu. ashtami, Sunday, Uttirāḍam.	Do. ..	Registers a gift of land in Mūṅgilpaṭṭu by certain individuals of Maṅgaral as tirumamattukkāni, to the god Kēśava-Perumal at Ārpakkam in Eyil-nāḍu, a subdivision of Eyir-kōṭṭam, a district of Jayaṅḡḍaśōla-maṇḍalam.
141	Do. ..	..	Do. ..	16th year ..	Do. ..	Registers the conversion of the above land into a sarva-mānya gift by the residents (naṭṭavar) of Vayalakkavūr.
142	On the west wall of the same temple.	..	Tribhuvanaśhakravartin Vijaya-Gaṇḍa-gōpālādēva.	4th ..	Do. ..	Registers the gift of 1 kālāñju of gold for burning a twilight lamp in the temple of the same god, by the headman of Āṇaṅgūr in Paṇaiyūr-nāḍu, a subdivision of Nāḍuvil-nāḍu alias Rajarāja-valānāḍu.
143	On the same wall	Chōla ..	Tribhuvanaśhakravartin Rajarājādēva ..	24th ..	Do. ..	Registers a gift of 2 kālāñju of gold for burning two twilight lamps in the same temple by a resident of the village.
144	Do. ..	..	....	Śaka 1500, Pramādi, Vaigāśi, 5, Rishabha, Sunday.	Do. ..	Registers that (the images of) Nammālvar and Garudālvar were the gift of one Maykkum-terumal of Sembarambakkam (?).
145	On the belt round the same temple.	Chōla ..	Parakēsarivarman alias Rajendra-Chōlādēva.	27th year ..	Do. ..	Begins with the introduction 'திருமன்னிவளம்,' etc. Stones misplaced. Registers a gift of land by the residents of Ārpakkam for the maintenance of seven musicians for service in the temple of Tiruvir-Viṇṇagar-Ālvar.
146	On the east wall of the central shrine in the Tirumaliśvara temple at Maṅgaral.	....	....	.. Āvaṇi, 5..	Do. ..	Beginnings of lines built in. Seems to register a gift of 15 poṇ for burning a lamp in the temple of Tirumāṅgaraludaiya-Nāyaṇar.
147	On the east and north walls of the same temple.	Chōla ..	Tribhuvanaśhakravartin Rajakēsariverman alias Rajarājādēva.	30th year ..	Do. ..	Damaged and built in in the middle. Seems to record a gift of land by purchase for burning a perpetual lamp in the same temple.
148	On the same walls	Vijayanagara	Vira Dēvarāya-Maharāya	Vilambi, Mina, ba. prathamā, Monday.	Do. ..	Damaged and beginnings of lines built in. Seems to make provision for daily offerings and for conducting festivals in the temple of Tirumāṅgaraludaiya-Nāyaṇar by the weavers and merchants of the village from rates raised among themselves.
149	On the south wall of the same temple.	Do.	[Kampapa]-Uḍaiyar .. ..	.. Mēsha, ba. Wednesday.	Do. ..	Ends of lines built in. Registers the sale of the village Sōḍiyambakkam for 360 paṇam.

C.—Stone inscriptions copied in 1923—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
150	On the south wall of the same temple.	....	Tribhuvanaohakravartin Vijaya-Gaṇḍago-paladeva.	22nd year	Tamil ..	Registers a gift of 1½ kulaṇḍu of gold by a private individual for burning a twilight lamp to the god Tiru-Agatti- varamudaiya-Nayanar at Magaral.
151	On the same wall .. .. .	....	Lost	21st	Do. ..	Beginnings of lines built in. Registers a gift of gold for burning a perpetual lamp in the same temple.
152	Do.	Vijayanagara	Kampaṇa-Uḍaiyar	Kṛlaka, Ādi	Do. ..	Records the conferring of the hereditary right of super- vising the temple, with provision for his maintenance, on Alagiya-Tiruchchirrambalam-Uḍaiyar, son of Bhuvaneśa- [bā]hudevar, by the trustees of the temple of Tirumaga- galudaiya-Nayanar.
153	On a pillar in the same temple ..	....	....	....	Do. ..	Fragment. Seems to register a sale of land by the resi- dents of Magaral. Also mentions the gift of 12 sheep for a twilight lamp to the goddess Durgā.
154	In the gōpura of the Kaḍamba- nātheśvara temple at Kadam- barkoil.	....	.. .	Piṅgaḷa, Tai 15 ..	Do. ..	Registers a gift of 50 kuḷi of land in Veṅgaichohari for the daily expenses of the god Kaḍambanāthesvami by Anantayyar of Mūḷjūrappattū.
155	On the west wall of the central shrine of the same temple.	Vijayanagara	[Kṛishnadeva]raya	Śaka 1442, [Kumbha], śu. triṭṭyā, Saturday, Uttira- ttadi (Uttara- Bhadrapadā).	Do. ..	Built in the middle. Seems to register the gift of a village in Uttiramerūr-paṇṇu for offerings and worship of the same god.
156	On the west wall of the Satya- nātheśvara temple at Puttali.	Chōḷa ..	Kulottuṅgaṇ alias Virāṣekharadeva ..	2nd year	Do. ..	Registers a gift of 7 vēli of land in Śiraittaṇḍalam as a dōvadana to the god Paraśirāmeśvaramudaiya-Nayanar at [Pu]ttali by queen Buvaṇamūḷudumudaiyal.
157	On the south wall of the Maha- munīśvara temple at Pulivay.	Do. ..	Tribhuvanaohakravartin Rajarajadeva ..	23rd	Do. ..	Registers a gift of 1,000 kaṣu by a certain Rajaraja Viḷappa- raiyar for a twilight lamp to the god Vyakkirapada- māmuniśvara-Uḍaiyar at Pulivay in Pulivala-naḍu, a sub- division of Kaliyūr-kōṭṭam, a district of Jayaṅgaṇḍaśōḷa- maṇḍalam.
158	On the same wall	Do. ..	Do. ..	Do. ..	Do. ..	Records that the repair of the temple was the work of Paru- maṇ alias Gaṇḍagopalay-Pichohan of Norkuppai in Taṇjavūr-kōṭṭam a subdivision of Paṇḍikulaśani-vaḷa- naḍu.
159	Do. .. .. .	....	....	....	Do. ..	Fragment. Mentions that Ramaṇ Tālī alias Śivahattan, belonging to the regiment of Naraśiṅga-Vikkiramaṇḍar of the king's army, built the temple and made a gift of 90 sheep for a lamp.
160	On the door-jamb of the same temple.	....	....	Śukla, Kartika, śu. 13, Monday.	Kannaḍa ..	Records the reconstruction of a maṇḍapa for the god Mahā- munīśvara, by Saṅgaya and Tayappa, sons of the mahāpradhāna Maṇchapa-Daṇḍayakka-Voḍoṇa.
161	On a slab set up at Vadavur ..	....	....	Śaka 1427, Kṛ- dhana, Makara, śu. daśami, Mon- day, Kōvali.	Tamil ..	Registers the gift of the village Vadavur to the god Para- ruḷajar.
162	On a slab set up at Kalur ..	....	....	Śaka 1715, Pra- madin, Sittirai, 6, Monday, pañ- chadaśi, Mṛiga- śrisha.	Do. ..	Damaged. Seems to register a gift of land to the god Veṅkaṭachalapati.

C.—Stone-inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
163	On the north wall of the Sundara-varada-Perumal temple at Uttiramerur.	Chōla ..	Rajarajadeva alias Rajakesarivarman ..	32nd year	Tamil	Begins with the introduction “ <i>திருமகர்போல</i> ,” etc. Records a gift of 96 sheep by a lady residing at Vamanachohēri, for a lamp in the temple of Vellaimūrtti-ālvār of Srivelivishnugriham at Uttaramēru-chaturvedimaṅgalam situated in the subdivision of the same name in Kaliyar-kōttam.
164	On the same wall	Do. ..	Rajarajakesarivarman alias Rajarajadeva	24th	Do.	Begins with the same introduction. Records a gift of 96 sheep for a lamp by a resident of Hrishikēśavaohēri to Śrī-Raghavadeva who was pleased to stand in the temple Srivelivishnugriham in the same village.
165	Do.	Do. ..	Do. do. ..	21st	Do.	Begins with the same introduction. Records a similar gift by a resident of Nārāyaṇachohēri for a lamp to Vellaimūrtti-Ālvār in the same temple.
166	Do.	Do. ..	Do. do. ..	24th	Do.	Gift of 120 sheep for 1½ lamps in the same temple by two individuals. Mentions the quarter called Gōvin-dachohēri.
167	Do.	Do. ..	Do. do. ..	Do.	Do.	Gift of 96 sheep for a lamp by a resident of Nārāyaṇachohēri.
168	Do.	Do. ..	Rajakesarivarman alias Chakravartin Kulottunga-Chōladeva.	46th year	Do.	Begins with the introduction “ <i>முதலாம் சோழன்</i> ,” etc. Records an order of the great assembly of Rajendraśōla-chaturvedimaṅgalam (i.e. Uttiramerūr), an independent village in Kaliyar-kōttam, a subdivision of Jayamgonda-śōla-maṅḍalam, remitting the taxes on 30 paḍagam of land purchased by Araiyan Gaṅgaikondanar alias Śōla-vicohadarap-Pallavaraiyar of Iraiṇār in Paṇḍikulāṣanivalanāḍu, a subdivision of Śōla-maṅḍalam, and granted by him along with a house-site purchased with the money given by Tirumaliṣai-Vallal and Virirundan-Daṣan for the maintenance of a maṭha called Arulalāṣan which he had founded. The land was lying fallow for 60 or 70 years and was now called Śōlavicohādīra-viḷagam after the donor. The tax on the land was exempted for the current (46th) year, but for the years following five kaṣu per annum was to be levied on the land. Other taxes such as piḍagai-vari, uppu-kaṣu etc., were remitted altogether.
169	Do.	Do. ..	Parakesarivarman alias Rajendra-Chōladeva.	4th	Do.	Unfinished. Seems to record a gift of land by purchase to the temple of Vellaimūrtti-Ālvār by Kongaraiyar at Uttaramēru-chaturvedimaṅgalam.
170	Do.	Do. ..	Chakravartin Kulottunga-Chōladeva ..	19th	Do.	Begins with the introduction “ <i>முதலாம் சோழன்</i> ,” etc. Registers a sale of land and certain house-sites by the great assembly to the temple of Rajendraśōla-vinnagar-Ālvār at Rajendraśōla-chaturvedimaṅgalam, for making a flower-garden called Kulottungaśōlan with the condition that no tax was to be collected thereon.

C.—Stone inscriptions copied in 1923—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
171	On the same wall	Chōla ..	Parakēsarivarman alias Rājendra-Chō- [a*]dēva.	6th year	Tamil ..	Begins with the introduction “இருமன்னிவளர்,” etc. Records the apportionment, by the village assembly, of the shares of archanāvritti among four Vaikhāṇasas of Koṅgaraiya-Śrīkoṭṭil in lieu of those held by them at Araṇṇimaṅgalam.
172	Do.	Do. ..	Tribhuvanachakravartin Tribhuvanavira- dēva, ‘who having taken Madura, Iḷam (Ceylon); Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.’	38th year, 233rd day	Do.	Registers that, in recognition of the construction of the outer prākara wall, the abhisheka-mandapa in front of the shrine and other additions to the temple by a dancing woman (dēvarāḍiyal) named Ayirattiranūrova-Mānikkam, a daily gift of one kuṇṇi of offered rice was granted to her and to her posterity from the temple by the great assembly of Uttaramallūr alias Rājendrasōla-ohaturvēdimāṅgalam with the permission of the trustees of the temple of Rājendrasōla-Vinnagar-Emberumān.
173	Do.	Do. ..	Rajaraja-Rajakēsarivarman (Rajaraja I)	17th year	Do.	Begins with the introduction “இருமகன் பேரால்,” etc. Gift of 96 sheep for a lamp, to the temple of Paramasvami who was pleased to stand at Koṅgaraiya-Śrīkoṭṭil at Utti- ramellūr-ohaturvēdimāṅgalam.
174	Do.	Do. ..	Parakēsarivarman alias Rājendra-Chōla- dēva.	5th	Do.	Begins with the introduction “இருமன்னிவளர்,” etc. Registers a gift of land by the great assembly of Uttaramaru alias Rājendrasōla-ohaturvēdimāṅgalam for daily offerings and worship, for conducting certain festivals and also to make a flower-garden, to the image of Śrī-Kṛishṇa in the temple of Koṅgaraiyar called Rājendrasōla-Vinnagar. The endowment was left in the charge of Śrīkṛishṇa- gagan-Perumakkal.
175	Do.	Do. ..	Tribhuvanachakravartin Kulottunga- Chōladēva, ‘who was pleased to take Madurai (Madura), Iḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya.’	28th year, 300th day	Do.	Records the royal sanction for a tax-free gift of 10 valai of land as archanabhōga to the two shrines of Piḍari Vāḍavayirchēlvi and Mātiruvāṇḍal by a certain Śēdira- jan, at the request of one Kulottungaśōla-Pāṇḍitan, who had the birthright (janmakkani) of worshipping at the Matriasthanas of the village. Sanction was also accorded for this transaction being engraved on the walls of the temple of Veḷḷaimōrtti-Āḷvar. The tirumandiravēlai (royal secretary) was Rajanārāyaṇa-Māvēndavēlan.
176	Do.	Do. ..	Parakēsarivarman alias Uḍaiyar Śrī- Rājendra-Chōladēva.	19th .. , 343rd day	Do.	Begins with the introduction “இருமன்னிவளர்,” etc., Records that 2,240 kuḷi of land lying waste without yielding any taxes (vaḷḷikkam) were reclaimed by the as- sembly and presented tax-free for three daily offerings and for special worship on the 4 ayanam days and during eclipses, to the image of Anantanārāyaṇa on the third storey of the temple, and of some other lands to meet the expenses of lamps and offerings to the three (auxiliary) images in the lowermost floor and for the recitation of the Tiruvāymoli hymns by three persons during the morning and evening services. A third gift is also recorded of land for the tiruohēnṇaḍai of the image of Rāghavādēva.

C.—Stone inscriptions copied in 1923—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
177	On the same wall	Chōla ..	Rajakēsarivarman alias Rajarajadeva	25th year, 154th day	Tamil ..	Unfinished. Gift of land by the great assembly of Uttaramēru-chaturvēdimangalam for the tiruchohēṇṇaḍai of the god in the temple of Purushōttama.
178	Do.	Do. ..	Do. do.	29th year ..	Do. ..	Gift of 9[0] sheep for a lamp to the temple of Vellaimūrtti-Ālvār of Śrivelī-Viśhnugriham by a lady residing at Trivikra[ma*]johohēri.
179	Do.	Do. ..	Do. do.	Do. ..	Do. ..	A similar gift of 96 sheep by another lady of the same cheri (quarter).
180	On the north and west walls of the same temple.	Do. ..	Tribhuvanachakravartin Rajarajadeva ..	3rd year, Ādi ..	Do. ..	Registers the grant of certain privileges during the ear procession by the assembly of Uttaramēru alias Rajendraśōla-chaturvēdimangalam, to the dancing woman mentioned in No. 172 above and her descendants, in recognition of the repairs and additions, made by her to the temple at great cost.
181	On the south wall of the same temple.	Do. ..	Parakēsarivarman alias Rajendra-Chōladeva.	3rd ,, ..	Do. ..	Gift of land by the assembly of Uttaramēru-chaturvēdimangalam to provide for 3 daily offerings to the image of Raghavadeva in the temple of Vellaimūrtti-Ālvār and for a flower-garden, with the stipulation that the food offered at the two services should be given away to the Śrivaishnavas reciting the Tiruppadiyam hymns.
182	On the same wall	Do. ..	Rajakēsarivarman alias Rajarajadeva ..	23rd ,, ..	Do. ..	Begins with the introduction “ திருமகள் பேராவ ” etc. Gift of 96 sheep for a lamp, to the same temple by a certain Uḍaiyān Ādittan of Tannirmu[ti]am in Malaināḍu.
183	Do.	Do. ..	Tribhuvanachakravartin Rajarajadeva ..	29th year, Vaigāṣi	Do. ..	Records the grant of similar privileges as in No. 180 above, to a certain Śiyanāchohi alias Śrivaishnava-Manikkam by the assembly of Uttaramēru alias Gaṇḍagōpala-chaturvēdimangalam, in recognition of further improvements made in the temple.
184	Do.	Do. ..	Parakēsarivarman alias Rajendra-Chōladeva.	30th ,, ..	Do. ..	Begins with the introduction “ திருமன்னிவளா ” etc. Records the sale of certain lands, made tax-free, by the assembly of Rajendraśōla-chaturvēdimangalam to the temple, for making a flower-garden and to provide for a maṭha called after Kundavai-Ālvār, for feeding the Śrivaishnavas.

C.—Stone inscriptions copied in 1923—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
185	On the same wall	Chōla ..	Parakēsarivarman alias Rajendra-Chōlādēva.	2nd year	Tamil ..	Gift of 90 sheep for a lamp, to the temple of Vellaimūrtti Ālvar by the assembly of Uttarameru-chaturvēdimaṅgalam.
186	Do.	Do. ..	Rajakēsarivarman alias Rajarājādēva ..	26th ,, ..	Do. ..	Begins with the introduction "இருமதள்போல" etc. Gift of 48 sheep for half a lamp, to the temple of Vellaimūrtti-Ālvar of Śrivelī-Vishṇugriham by a lady of Paṇmaichohēri.
187	Do.	Do. ..	Do. do. ..	23rd ,, ..	Do. ..	Begins with the same introduction. Gift of 96 sheep for a lamp, -to the same temple by a merchant of Naḍuvilaṅgaḍi and 15 kaḷañju of gold for a lamp to the image of Tiruvaykkulamudaiyar (Kṛishṇa) by a resident of Gōvindaohēri. Mentions the Viragapattar as the trustees of the former gift.
188	Do.	Do. ..	Parakēsarivarman alias Tribhuvanaohak-ravartin Vikrama-Chōlādēva.	11th ,, ..	Do. ..	Begins with the introduction "புரையார்" etc. Records a gift of land by purchase by a certain Uyyavandan Ālagiyadēvan of Araṣṭr in Nitta[vi]nō[da]-vaḷanaḍu, a subdivision of Śōla-maṇḍalam, for sacred bath and special offerings to the image of Śōkkapperumāl in the temple of Vellaimūrtti-Emberuman during the festival in the month of Āḍi. Mentions the Śrivaishṇavavāriyar.
189	Do.	Do. ..	Rajakēsarivarman alias Rajarājādēva ..	23rd ,, ..	Do. ..	Begins with the introduction "இருமதள்போல" etc. Records a gift of 48 sheep for a lamp, to the same temple by a merchant of Terkilāṅgaḍi. The gift was left in charge of the Kaḷigapattar of the village.
190	Do.	Do. ..	Do. do. ..	26th ,, ..	Do. ..	Begins with the same introduction. Gift of 96 sheep for a lamp, to the same temple, by a lady of Gōvindaohēri. The gift was left in charge of the residents of Paṇmaichohēri.
191	Do. .. ..	....	....	....	Do. ..	Records the turn days of worship in a month among 3 persons in the temple.
192	Do.	Do. ..	Rajarāja kēsarivarman alias Rajarājādēva	24th year	Do. ..	Begins with the introduction "இருமதள்போல" etc. Gift of 92 sheep for a lamp, to the same temple. by a Vēl-ḷaḷa of Perunagar in Perunagar-naḍu, a subdivision of Venkuṇṇakkōṭṭam. The latter portion of the inscription has been erased and the next inscription is engraved over it.
193	Do.	Vijayanagara	Virapratapa Kṛishṇadēva-Mahārāya ..	....	Do. ..	Stops with the mention of the king.

C.—Stone inscriptions copied in 1923—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
194	On the same wall	Chōla ..	Parakeśarivarman alias Uḍaiya- Rajendra-Chōlādēva.	26th year, 180th day	Tamil ..	Begins with the introduction "இருமன்னி வளர்" etc. Records a sale of land, exempt from all taxes, by the village assembly, to the temple of Vellaimūrtti-Ālvār of Rajendraśōla-Vinnagar, for providing 7 kuruni of paddy daily to 3 persons reciting the Tiruvaymōli hymns in the temple, and a gift of 2 separate plots of tax-free land by the same assembly, one as Vajasanēyak-kidaippuram and the other for maintaining a flower-garden, and for conducting a festival on the day of Panarvasu in the month of Māsi.
195	On the wall of the north verandah of the prakāra of the same temple.	Pāṇḍya ..	Vira-Pāṇḍyādēva	25th year, 285th day.	Do. ..	Records an order of Kulasekharach-Chambuvārāya exempting the residents of the streets round the temple of Sōkkapperumal from the payment of taxes on looms and oil mills as in the case of those living round the temple of Tirukkēdāramuḍaiya-Nayaṇār.
196	On the north wall of the kitchen in the same temple.	....	Vijaya-Gaṇḍagōpalādēva	28th year Karka- ṭaka, Śu. shashtī, [Sunday], Viśa- kha.	Grantha and Tamil.	The king bears a number of birudas and calls himself a Pallava. Registers the grant of the southern hamlet of Kāḍalūr together with all its taxes as a tiruvidaiyattam to the god Sōkkapperumal in the temple of Rajendraśōla-Vinna[gar-Emberumān] at Uttaramēru alias Gaṇḍagopala-obaturvedimangalam.
197	On a slab built into the south wall of the Hanumān shrine in front of the same temple.	Chōla ..	Rajarajakeśarivarman	9th year, 158th day	Tamil .	Incomplete. Seems to record the decision of the village assembly about the payment of fines imposed on the several castes and communities at Uttaramēlūr. Mentions the mukha-maṇḍapa of the Tulabhāra-Śrīkōyil where the assembly held its sittings.
198	On the north wall of the central shrine in the Vyāghrapurīśvara temple at Tiruppulivanam.	Do. ..	Tribhuvanaśhakravartin Kulōttuṅga- Chōlādēva.	12th year ..	Do. .	Records the royal grant, free of taxes, of 60 vēli of land at Pappannallūr in Vētuṅgaḍu-naḍu to the temple of Tiruppulivalamuḍaiya-Mahādēva at Rajendraśōla-chaturvedimangalam, a subdivision of Kāliyūr-kōṭṭam, a district of Jayangondaśōla-maṇḍalam on the representation of Mīnavan-Muvēndavelāṇ. The king was seated under the canopy of pearls on his throne in the coronation hall of his palace at Vikramaśōlapuram while issuing the order.
199	On the same wall .. .. .	....	.... "who took all countries." .. ..	....	Do. ..	Built in in the middle. Seems to record a sale of the village Araśanipalai by a certain Pambanindan, a native of Serrūr in Uyyakondarśōla-vaṇaḍu, to whom it had been sold some time previously owing to hard times.
200	On the north and west walls of the same shrine.	....	Sakalalokaśhakravartin Rajanarāyaṇa Śambuvārāya.	7th year, Tulā, Śu. shashtī, Mon- day.	Do. ..	Built in in the middle. Seems to record the amicable settlement of some dispute between the residents of two villages regarding the flow of water from the tank at Tiruppulivanam and the grant of land as tirunāmatuk-kaṇi to the temple of the god Tiruppulivanamuḍaiya-Naya[nar].

C.—Stone inscriptions copied in 1923—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
201	On the west wall of the same shrine	Vijayanagara	Vira Viruppaṇa-Uḍaiyar	Vīra (Vibhava ?), Mārgaṣīrṣī, 12.	Tamil ..	Records the assurance, given to the weavers of Tiruppulivanam who had deserted the village owing to their inability to pay taxes, that except a consolidated amount of 5 panam on every loom per year, no other tax would be collected from them in future.
202	On the south and east walls of the Dakṣiṇāmūrti shrine adjoining the same shrine.	Do.	Vīrapratāpa Devaṛaya-Maharaya ..	Śaka 1356, Ānanda, Māṣa, śu. aṣṭami, Friday, Pūṣam (Pūṣya).	Do. ..	Gift of the hamlet of Karuvēppampūṇḍi by the assembly of Uttaramēru alias Rājendrasōla-chaṭurvedimāṅgalaṃ as a tiruṇāmattukkāṇi to the temple of Tiruppulivanam-uḍaiya-Nayanar. Refers to a similar previous gift of Tiruōchitrakūḍanallūr made to the temple by the same assembly in the year Vibha[va ⁴], Rishabha, śu. daśami, Uttirām, Sunday.
203	On the south wall of the maṇḍapa in front of the central shrine.	Chōla ..	Rajakesarivarman alias Tribhuvanaśa- kravartin Kulōttuṅga-Chōlādēva.	4th year	Do. ..	Begins with the introduction “ <i>புன்குளம்</i> ”, etc.. Gift of 24 kaṣu for a lamp, to the temple of Tiruppulivalam-uḍaiya-Mahadēva by a resident of Vadavūr in Vadavūr-naḍu, a subdivision of Veṅkuṇṇak-kōṭṭam.
204	On the east wall of the same maṇḍapa.	Do. ..	..... Uḍaiyar Rajadhirajadēva ..	....	Do. ..	Built in at the beginning and incomplete. Seems to record a sale of land. Mentions the temple of Aruḷaṭṭēvaram-uḍaiya-Maha[dēva].
205	On the west wall of the sabhā-maṇḍapa.	....	....	....	Grantha ..	States that this maṇḍapa suitable for the dance of Vyāghraṭṭāvinātha, was constructed by [Chō]ḍirāja, a native of Adamaṅgalaṃ.
206	On the same wall	Chōla ..	Tribhuvanaśakravartin [Kulōttuṅga- Chōlādēva, ‘who was pleased to take Madura, Iḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya.’	27th year	Tamil ..	Unfinished. Stops with the mention of the temple at [Rā]ndrasōla-[cha]turvedimāṅgalaṃ.
207	Do.	Do. ..	Rajakōsa[rivarman] alias ‘Tribhuvana- śakravartin Kulōttuṅga-Chōlādēva (I).	46th „	Do. ..	Begins with the introduction “ <i>புன்குளம்</i> ”, etc. Built in at the beginning. Gift of 12 kaḷaṇḍu of gold for burning four lamps in the temple, by a certain Poṇṇambalakkōṭṭan alias Kalingarāja of Maṇaiyil in Maṇaiyil-kōṭṭam, a subdivision of Jayaṅgōḍasōla-maṇḍalaṃ.
208	On the north wall of the kitchen in the same temple.	Pāṇḍya ..	Jatavarman Tribhuvanaśakravartin Sundara-Pāṇḍyadēva.	9th year, Māṣa, śu. daśami, Monday, Panarpūṣam.	Do. ..	Gift of 32 cows and 1 bull by a Kaikkōla-mudali for a lamp in the temple of Tiruppulivanam-uḍaiya-Nayanar at Uttaramēru alias Rājendrasōla-chaṭurvedimāṅgalaṃ.
209	On the same wall	Do. ..	Do. do.	5th year, Mīna, śu. tribhīya, Revati, Tuesday.	Do. ..	Gift of 115 cows for the daily supply of milk for the sacred bath and offerings of the god by certain shepherds on behalf of Viradamuḍittan Bagavatiya[va]ṇ Sēdirayadēvar who had rescued the cows and sheep belonging to those shepherds which had been plundered by certain persons.

C.—Stone inscriptions copied in 1923—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
210	On the same wall .. ..	....	Tribhuvanachakravartin Vijaya-Gaṇḍa-gopāladēva.	15th year	Tamil ..	Records the grant of the privilege of waving the chamara in front of the image during the ear processions, to a dancing girl of the temple, named Piraināruśiraṇḍiyār and to her descendants in recognition of her gift of a golden necklace to the god in the 8th year of the king and of a silver plate and a four-sided procession ear to the temple in the 15th year.
211	Do. .. ..	....	Do. do.	8th year, Mēṣha, śu. dvādaśī, Hasta, Wednesday.	Do. ..	Gift of cows and a lamp-stand by the dancing girl mentioned above to the temple at Uttaramēlūr alias Gaṇḍa-gopāla-chaturvēdimangalam.
212	Do.	Pallava ..	Sakalabhuvanachakravartin Peruñjiṅga-dēva.	16th year, Tula, śu. purnai, Tuesday, Revati.	Do. ..	Gift of cows for two lamps to the temple at Uttaramēru alias Rajendraśoḷa-chaturvēdimangalam by a dancing woman.
213	Do. .. ..	..	Sakalalōkaachakravartin Rajanarāyaṇa Sambuvarāya.	6th year, Dhanus, śu. daśami, Monday, Rōhinī.	Do. ..	Gift of 8 cows for a lamp and offerings, to the same temple.
214	On the left side of the entrance into the gopura of the same temple.	Vijayanagara	Virapratāpa Dēvarāya-Mahārāya.. ..	Śaka 1348, Viśva-vasu, Kanya, śu. pañchami, Wednesday, Uttirām.	Do. ..	Registers an order of Salakkaya-Nayakkar, the agent of mahapradhani Mallarasa-Uḍaiyār to the weavers and other craftsmen of Tiruppulivanam in Pulivana-naḍu which was a tirunāmattukkāpi of the temple, fixing the total amount of the taxes on the several professions to be paid annually to the temple.
215	On a stone excavated below the Cathedral at San Thome, Madras.	....	....	..	Do. ..	Fragment. In characters of about the 12th century A.D. Seems to register a tax-free gift of land for burning a twilight lamp before the image of Kuttāḍundēvar (Naṭarāja) in the temple of.... śuramuḍaiyār.
216	On the fragment of a pillar lying in the Vicar General's quarters in the same place.	Chōḷa ..	Rajarajakēśarivarman .. ..	..	Do. ..	Fragment. Contains a portion of the historical introduction of the king commencing with " <i>Puṇḍarikā</i> ", etc. and stops with the mention of the king's name.

APPENDIX D.—List of photographs taken during the year 1922-23.

Number (continued from the last report).	Size negative.	Description.	Locality.	District.
737	Full plate	Sculpture in relief of Sirkhavishnu and his two queens in the Ādi-Varāha rock-cut temple.	Mahabalipuram	Chingleput
738	Do.	Do. of Mahēndravarma and his two queens in the same temple.	Do.	Do.
739	Do.	Do. of Gaja-Lakshmi and her attendants, in the same temple.	Do.	Do.
740	Do.	Do. of Vishnu and two Dvārapālakas on either side in the same place.	Do.	Do.
741	Do.	Do. of Śāṅkara-Nārāyaṇa and two Dvārapālakas, in the same place.	Do.	Do.
742	Do.	Do. of Durgā and her attendants, in the same place.	Do.	Do.
743	Half plate	Do. of ornamental frieze over the top of the same rock-cut temple (outer side).	Do.	Do.
744 to 746	Do.	Seals of copper-plates, Nos. 2, 11 and 12 of Appendix A to the <i>Annual Report on Epigraphy</i> for 1919-20.	..	..
747 and 748	Full plate	Copper-plates (Vatteluttu). .. ..	..	..

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1922–23, calculated with the help of the *Indian Ephemeris* by M.R.Ry. Diwan Bahadur L. D. Swamikannu Pillai Avargal, M.A., B.L., LL.B., I.S.O.

NOTE.—The following abbreviations have been employed in these statements :—

1. *Su.* and *ba.* respectively, for *Suklapaksha* and *Bahulapaksha*, the bright and dark fortnights of the lunar month.
2. The ending moments of *tithis* and *nakshatras* are expressed as decimal parts of the day and in a normal date the first decimal shows the ending moment of the *tithi* and the second the ending moment of the *nakshatra*. Thus the result—

A.D. 1510: Monday, Dec. 30; .94; .50 means that on the day in question the *tithi* quoted in the inscription ended at .94 of the day, i.e., 56½ *ghaṭikas* after mean sunrise, while the *nakshatra* quoted in the inscription ended at .50 of the day, i.e., 30 *ghaṭikas* after mean sunrise.

When only the *tithi* is quoted, its ending moment is shown by decimal figures next to the day of the month, thus : "A.D. 1289, Monday, Nov. 28; .70" is a convenient way of indicating the fact that a *tithi* ended at .70 of the day (42 *ghaṭikas* after sunrise) on Nov. 28, A.D. 1289, which was Monday.

3. When a *tithi* or *nakshatra* that is quoted in a record only *commenced* on the week-day quoted in the same record the fact is indicated by the symbols *f.d.t.* or *f.d.n.* Thus :

"Wednesday 6 Ap. A.D. 1384; .68; f.d.n. .29" means that the *tithi* quoted in the inscription ended at .68 (= 41 *ghaṭikas* after sunrise) on Wednesday, 6 Apr. A.D. 1384, but that the *nakshatra* quoted in the inscription only commenced on Wednesday and came to end at .29 (= 17½ *ghaṭikas* after sunrise) on the following day, Thursday.

Similarly "Friday, Apr. 26; f.d.t. .08; f.d.n. .13" means that the *tithi* and *nakshatra* quoted were current for the greater part of Friday, but came to end next day at .08 (= 5 *ghaṭikas* after sunrise) and .13 (= 8 *ghaṭikas* after sunrise), respectively, on Saturday.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PALLAVA.		
<i>Kopperuñjīgadēva.</i>		
1922	530	5th year, Makara, śu. daśamī, Monday, Anīlam. Śu. 10 and nak. Anīlam cannot combine in the month of Makara. The date is irregular.
1923	212	16th year, Tulā, su. Paurṇai, Tuesday, Rēvatī = A.D. 1259, October 2, Thursday; nak. Rēvatī was current till .67 on Thursday. The given week-day seems to be a mistake, or it may be that some other year is meant.
CHOLAS.		
<i>Rājarāja-Rājakesarivarman alias Rājarājadēva.</i>		
1922	387	22nd year, 11th day, Mithuna, Monday, Śōdi, = A.D. 1008, June 14, Monday; f.d.n. .91.
<i>Parakesarivarman alias Rājendra-Chōladēva.</i>		
"	386	9th year, Karkataka, Friday, Pūsam = A.D. 1020, July 22, Friday. The <i>tithi</i> was ba. chaturdaśī which was current till .28 on Friday. Nak. Pūsam was current till .49.
<i>Rājakesarivarman alias Chakravartin Kulōttunga-Chōladēva.</i>		
"	521	34th year, Karkataka, ba. ekādaśī, Wednesday, Magaiyūram = A.D. 1104, July 19, Tuesday; ba. 11 was current till .85 and nak. Mṛigaśirsha till .98 on Tuesday.
<p>N.B.—It is possible that the <i>nakshatra</i> was regarded as having come to an end on Wednesday because the addition for local time in the latitude of Tanjore was, at the epoch in question + .012. (<i>Indian Ephemeris</i>, Volume I, Part 1, page 281). This explanation does not hold good for the citation of Wednesday as the day of ba. 11 which had ended at .85 on Tuesday; but it is probable that under one of the many rules for keeping <i>ekadaśī</i> this particular <i>ekadaśī</i> was kept on dvādaśī day. For instance there is a Vaishṇava rule quoted at page 57 of <i>Indian Ephemeris</i>, Part I, that if daśamī ends after 56 <i>ghaṭikas</i>, the <i>ekādaśī</i> fast is on dvādaśī. Actually in the year and month in question (July 1104—<i>Ind. Ephe.</i>, Volume III, page 211), Nija-Āshāḍha, ba. daśamī ended (in local time) at .94, i.e., after 56 <i>ghaṭikas</i> on Monday, 18th July. For some such reason it may be presumed that Wednesday which was dvādaśī day is cited in the inscription as <i>ekadaśī</i> (L.D.S.).</p>		

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1922-23—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
CHOLAS—cont.		
<i>Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.</i>		
1922	502	11th year, Kāṇṇi, ba. Sunday, Pūram = A.D. 1128, September 23, Sunday; '66. The <i>tithi</i> was ba. dvādaśī which was current till '18 on Sunday.
"	509	11th year, Siṃha, ba. trayōdaśī, Saturday . . . = A.D. 1128, August 25, Saturday; '59. The nak. was Āślēshā which was current till '24.
<i>Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya' (Kulōttuṅga III).</i>		
"	467	19th year, Dhanus, śu. dvādaśī, Wednesday, Kṛittikā = A.D. 1196, December 4, Wednesday; '36; '93.
"	468	21st year, Vṛiśchika, ba. daśamī, Wednesday, Hasta = A.D. 1198, November 25, Wednesday; '84; '38.
"	476	24th year, Rishabha, śu. tṛitīyā, Friday = A.D. 1202, April 26, Friday; '53. The nak. was Mṛigaśīrā which was current till '48 on Friday.
"	487	15th year, Mithuna, śu. Thursday, daśamī, Rēvatī = A.D. 1193, May 27, Thursday; '60; '49. Śu. is evidently a mistake for ba.
"	489	16th year, Siṃha, ba. daśamī, Monday, Punarvasu = A.D. 1193, August 23, Monday; '54; f.d.n. '12.
"	490	[15]th year, Rishabha, [ba. tṛitīyā], Mūla = A.D. 1192, May 2, Saturday; '20; '18.
<i>Tribhuvanachakravartin Rājarāja III.</i>		
1922	393	15th year, Rishabha, śu. purnimā, Saturday, Anisha = A.D. 1231, May 17, Saturday; '69; '34.
"	481	22nd year, [Maka]ra, ba. . . . Sunday, [Avi]ṭṭam = A.D. 1238, January 17, Sunday; f.d.n. '78. Amāvāsyā was current till '80 on Sunday.
"	486	3rd year, Rishabha, śu. trayōdaśī, Monday, Svāti = A.D. 1219, April 29, Monday; '27; f.d.n. '13.
"	520	5th year, Makara, śu. chaturdaśī, Sunday, Punarvasu = A.D. 1220, January 19, Sunday; f.d.t. '45; '66.
"	537	15 + 1st year, Mithuna, ba. Sunday, Uttirattādi = A.D. 1231, June 22, Sunday; f.d.n. '43. The <i>tithi</i> not given in the inscription was saptamī.
1923	111	27th year, Kāṇṇi, śu. pañchamī, Monday, Viśākhā = A.D. 1242, September 1, Monday; '27; '29.
"	137	16th year, Mīna, ba., saptamī, Sunday, Mūla = A.D. 1232, March 14, Sunday; '97; '89.
<i>Tribhuvanachakravartin Rājendra-Chōḷadēva.</i>		
1922	522	20th year, Mithuna, ba. daśamī, Wednesday, Śravaṇa. Neither ba. 10 nor śu. 10 can combine with nak. Śravaṇa in the month of Mithuna.
PANDYAS.		
<i>Jaṭavarman Tribhuvanachakravartin Kulāśekhara-dēva.</i>		
"	545	13 + 5th year, Kāṇṇi, 9, śu. chaturdaśī, Thursday, Śatabhishaj = A.D. 1207, September 6, Thursday; '97; '44.
<i>Jaṭavarman Tribhuvanachakravartin Sundara-Pāṇḍya-dēva.</i>		
1923	208	9th year, Mēsha, śu. daśamī, Monday, Punarpūṣam. Śu. 10 and nak. Punarpūṣam cannot combine in the month of Mēsha. The date is irregular.
"	209	5th year, Mīna, śu. tṛitīyā, Rēvatī, Tuesday = A.D. 1256, February 29, Tuesday; f.d.t. '49; '56.

APPENDIX E.—Dates from Appendices A, B and C to the Annual Report for 1922-23—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PANDYAS—cont.
		<i>Māṇavarman alias Tribhuvanachakravartin Kulasekharadēva (I).</i>
1922	352	14th year, Rishabha, śu. daśamī, Monday, Rōhiṇī. Neither śu. 10 nor ba. 10 can combine with nak. Rōhiṇī in the month of Rishabha. The date is irregular.
"	357	Lost, Mēsha, śu. chaturthī, Monday, Rōhiṇī. In the body of the inscription the 6th and 7th regnal years of the king are quoted. It is found that the given details tally for the 7th year and the corresponding equivalent is A.D. 1275, April 1, Monday.
"	540	6th year, Vṛiśchika 13, ba. trayōdaśī, Thursday, Svāti = A.D. 1273, November 9, Thursday; '08; '22.
		<i>Māṇavarman Tribhuvanachakravartin Kulasekharadēva (II).</i>
"	517	2nd year, Dhanus, śu. dvādaśī, Monday, Kṛittikā = A.D. 1315, December 8, Monday; '64; '99.
		SALUVA.
		<i>Tippayadēva-Mahārāja.</i>
1922	482	Śaka 1396, Jaya, Makara, śu. pūrṇai, Monday, Pushya. Probably A.D. 1474, January 3, Monday; '44; f.d.n. '26. The week-day indicates that current Śaka 1396 (A.D. 1473-74) and not expired Ś. 1396 (A.D. 1474-75) is meant. Nak. Pushya was current practically all day on Monday and came to end at '26 on Tuesday.
		<i>Narasimhadēva-Mahārāja Uḍaiyar, son of Guṇḍayadēva-Mahārāja Uḍaiyar.</i>
1923	112	Śaka 1407, Parābhava, Mēsha, śu. daśamī, Monday, Uttiram. Irregular. The given details seem to be erroneous in one or more respects.
		VIJAYANAGARA I.
		<i>Vīra Hariyaṇa-Uḍaiyar.</i>
"	133	Śaka 1303, Dunmati, Kāṇṇi, ba. saptamī, Monday, Anusha. Ba. 7 and nak. Anusha cannot combine in the month of Kāṇṇi. The given details are irregular.
1922	312	Śaka... Īśvara, Āshādha, śu. 13, Sunday = A.D. 1397, July 8, Sunday; '62. The nak. was Mūla which was current till '43 of the day on Sunday.
		<i>Mahāmaṇḍalēśvara Vīra-Bhūpatirāja.</i>
"	742	Śaka 1[3]09, Kshaya, Mārgaśira, ba. 7, Thursday, Hasta, Siddhi-yōga, Śakuni-karṇa = A.D. 1386, December 13, Thursday; '86; f.d.n. '94.
		<i>Vīra Dēvarāja-Mahārāja.</i>
"	313	Śaka 1327, Parthiva, Śrāvana, śu. 10, Friday. Probably A.D. 1405, August 5, Wednesday. The week-day quoted in the inscription seems to be a mistake. In Ś. 1327 current (A.D. 1404-5) the tithi ended at '92 on Thursday, 17th July, A.D. 1404.
"	319	Śaka 1328, Vyaya, Vaiśākha, śu. 1, Monday = A.D. 1406, April 14, Monday; '57. The nak. was Kṛittikā which was current till '90 of the day.
"	320	Śaka 1327, Parthiva, Āshādha, śu. 1, Friday. There are two dates in the month of Āshādha for the given details, the year in question being one when there was a Nija as well as an Ādhika-Āshādha. I. A.D. 1405, May 29, Friday; the tithi śu. 1. was current till '24 of the day. II. A.D. 1405, June 26, Friday. In this case, amāvāsyā ended at '68 of the day and then prathamā commenced ending at '66 the next day.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report for 1922-23—cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA I—cont.		
<i>Vīra Dēvarāya-Mahārāya—cont.</i>		
1922	321	Śaka 1328, Vṛja, Vaiśākha, śu. 1, Monday = A.D. 1406, April 19, Monday 57.
"	798	Śaka 1333, Nandana, Chaitra, śu. 5, Monday = A.D. 1413, March 6, Monday; f.d.t. 23. The Śaka year quoted should be either 1334 or 1335, not 1333 (A.D. 1411-12)— <i>Ind. Eph. Vol. I, part 1, page, 53, paragraph 152.</i>
1923	148	Viḷambi, Mīna, ba. prathamā, Monday The cyclic year Viḷambi in the given reign falls in Śaka 1341 = A.D. 1419. In this year Mīna ba. 1 fell on Sunday, 12th March, 1419 A.D.; ba. 1 was current till 88 of the day. The week-day cited in the inscription is perhaps a mistake, or Sunday was regarded as full-moon day (the <i>tithi</i> having ended at 98 on Saturday) and in that case Monday may have been regarded as ba. 1 (L.D.S.).
"	202	Śaka 1356, Ānanda, Mēsha, śu. aṣṭamī, Friday, Pūṣam = A.D. 1436, April 16, Friday; 90; 22.
"	Do.	Vibha[va], Rishabha, śu. daśamī, Uttiram, Sunday. The cyclic year cited is evidently a mistake for Bhāva. Then the equivalent would be A.D. 1394, May 10, Sunday; f.d.t. 26; 95. This date is also referred to in the inscription.
"	214	Śaka 1348, Viśvāvasu, Kanyā, śu. pañchamī, Wednesday, Uttiram. Śu. 5 and nak. Uttiram cannot combine in the month of Kanyā. The given details are irregular.
<i>Malikārjunadēva-Mahārāya, son of Virapratāpa Dēvarāya-Mahārāya, 'who instituted the elephant hunt.'</i>		
1922	432	Śaka 1369, Vibhava, Kārttigai 20, [Hasta], Monday, daśamī. The given details seem to be erroneous in more than one respect. Ba. and śu. daśamī cannot combine with nak. Hasta in the month of Kārttigai.
"	448	Śaka 1370 (wrong), Prajāpati expired, Āṅgīrasa, Rishabha, śu. dvādaśī, Sunday, Hasta, Vaigāśi 4 = A.D. 1452, April 3, Sunday; 89; 55. The Śaka date 1370 given in the inscription is a mistake for Śaka 1374.
<i>Praudhadēvarāya-Mahārāya, son of Virapratāpa Dēvarāya-Mahārāya, 'who instituted the elephant hunt.'</i>		
"	452	Śaka 1379, Iśvara, Makara, ba. amāvāsyā, Ardha-Udaya, Sunday, Śravaṇa, Tai 19 = A.D. 1458, January 15, Sunday; 42; 70.
VIJAYANAGARA II.		
<i>Virapratāpa Kṛishṇadēva-Mahārāya.</i>		
"	538	Śaka 1441, Pramādi, Makara, śu. Utthāna-dvādaśī, [Monday], Rē[va]ti. Śu. 12 and nak. Rēvatī cannot combine in the month of Makara.
"	683	Śaka 1446, Tāraṇa, Jyēsthā, śu. 7, Sunday. Probably A.D. 1524, May 9, Monday; f.d.t. 29. The week-day quoted in the inscription may be a mistake for Monday or Tuesday.
"	686	Śaka 1438, Dhātṛi, Kārttika, śu. 15, Sunday = A.D. 1516 November 9, Sunday; 49.
"	697	Śaka 1440 (expired), Bahudhānya, Kārttika, śu. 12, Saturday. Probably A.D. 1518, October 15, Friday; 84.
<i>N.B.—The week-day quoted in the inscription is apparently wrong by a day; but probably the date has to be interpreted in the light of some local rule regarding the keeping of ekādaśī. For instance, it will be seen from page 57 Ind. Eph., Vol. I, part 1, that if on ekādaśī day there is any part of navamī or daśamī, then the Vaishṇava rule is to keep ekādaśī on dvādaśī day. Actually in the year in question (Ind. Eph., Vol. V, page 239), Thursday, 14 October, on which the tithi śu. 11 ended at 91 of the day was properly a day of daśamī (ended at 90 of day) and according to the above rule, ekādaśī may have been kept on Friday and dvādaśī on Saturday (L.D.S.)</i>		
"	724	Śaka 1433, Prajāpati, Chaitra, śu. [1]3, Wednesday = A.D. 1511, March 12, Wednesday; 41.
"	727	Śaka 1445, Svabhānu, Vaiśākha, śu. 5, Monday = A.D. 1523, April 20, Monday; 48.
"	824	Śaka 1438, Dhātu, Phālguna, ba. 5, Thursday = A.D. 1517 March 12, Thursday; 75.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1922-23—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA II.		
<i>Virapratāpa Kṛishṇadēva-Mahārāya.</i>		
1923	108	Śaka 1436, Bhāva, Ādi 13. Calculated but cannot be verified; probably A.D. 1514, July 12, Wednesday.
"	155	Śaka 1442, [Ku]mbha, śu. tritīyā, Saturday, Uttirattādi = A.D. 1521, February 9, Saturday; f.d.t. '19; '88.
<i>Virapratāpa Achyutadēvarāya-Mahārāya.</i>		
1922-23	13 of App. A.	Śaka 1455, Nandana, Pushya, Makara-Saṁkramaṇa, Uttarāśāḍhā, śu. prathamā = A.D. 1532, December 27, Friday; the nak. and the <i>tithi</i> quoted ended at '45 and '57 of the day respectively.
1922	332	Śaka 1462, Vikāri, Āśāḍha, śu. 12. Probably A.D. 1539, June 27, Friday; f.d.t. '09.
"	659	Kaliyuga—Śakābdam 4633 (expired), Nandana, Vaigāsi 10. Probably A.D. 1532, May 6, Monday.
"	684 & 685	Śaka 1461, Vikāri, Bhādrapada, ba. 12, Tuesday = A.D. 1539, September 9, Tuesday; '41.
"	695	Śaka 1461, Vikāri, Pushya, śu. 1. Calculated but cannot be verified. Probably A.D. 1539, December 11, Thursday; '58.
"	708	Śaka 1455, Vijaya, Mārgaśīrsha, śu. 11, Thursday = A.D. 1533, November 27, Thursday; '53. The nak. was Āśvinī which was current till '77 of the day on Thursday.
"	744	Śaka 145[4], Nandana, Śrāvaṇa, ba. 30, Thursday = A.D. 1532, August 1, Thursday.
1923	83	Śaka 14[5]1, Virōdhi, Mēsha daśamī, Uttirāḍam. Śu. or ba. daśamī cannot combine with nak. Uttirāḍam in the month of Mēsha.
"	114	Śaka 1454, Nandana, Rishabha, śu. dvitīyā, Monday, Mṛgaśīrsha = A.D. 1532, May 6, Monday; f.d.t. '05; f.d.t. '28.
<i>Virapratāpa Sadāśivadeva-Mahārāya.</i>		
1922	311	Śaka 1481, Siddharthi, Śrāvaṇa, ba. 12, Friday. Probably A.D. 1559, July 31, Monday. The week-day quoted in the inscription is apparently a mistake.
"	313 and 334	Śaka 1480, Kālayukti, Māgha, ba. 14, Śivarātri = A.D. 1559, February 5, Sunday; f.d.t. '30; nak. Śrāvaṇa ended at '92 of the day.
"	331	Śaka 1465, Śōbhakṛit, Māgha, ba. 12. Calculated but cannot be verified.
"	333	Śaka 1479, Piṅgaḷa, Nija-Jyēshtha, śu. 12. Calculated but cannot be verified.
"	525	Śaka 1471, Saumya, Mithuna, śu. Friday, Pūrattādi. Irregular. Nak. Pūrattādi was not current on either of the two Fridays in the bright half of Mithuna.
"	682	Śaka 1471, Saumya, Pushya, śu. 9, Makara-Saṁkrānti = A.D. 1549, December 28, Saturday; '60. The nak. Āśvinī was current till '24 of the day.
"	694	Śaka 1478, Nala, Kārttika, śu. 12, Thursday = A.D. 1556, October 15, Thursday; '84. Nak. Pūrva-Bhādrapadā was current till '41 of the day.
"	696	Śaka 1467, Viśvāvasu, Chaitra, śu. 3, Thursday = A.D. 1546, March 4, Thursday; f.d.t. '18. On this day nak. Rēvatī was current till '23 and then Āśvinī commenced, ending at '17 the next day.
"	701	Śaka 1478, Nala, Kārttika, śu. 12, Friday = A.D. 1556, October 15, Thursday; '84. The week-day cited in the inscription is evidently a mistake. But the day was dvādaśī which, as explained on page 57 of <i>Ind. Eph.</i> Volume I, part I, is subject to variations.
"	703	Śaka 1466 (expired), Krōdhi, Māgha, ba. 13, Hasta, Tuesday. Irregular: ba. 13, and nak. Hasta cannot combine in the month of Māgha.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1922-23—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA II—cont.		
<i>Vīrapratāpa Sadāśivadēva-Mahārāya—cont.</i>		
1922	770	Śaka 1480, Kālayukti, Śrāvaṇa, ba. 3, Monday = A.D. 1558, August 1, Monday; f.d.t. '46.
"	791	Śaka 1480, Kālayukti, Āshādha, ba. 30, Monday. In A.D. 1558-59 (= Kālayukti) Āshādha ba. 30 was July 15, Friday; there is probably an error in the week-day.
"	797	Śaka 1487, Rudhirōdgārin, Āshādha, śu. 15, Monday = A.D. 1563, July 5, Monday. The <i>tithi</i> śu. 15 was current till '82 of the day. The cyclic year Rudhirōdgārin fell in Śaka 1485, and not in Śaka 1487 as cited in the inscription.
"	821	Śaka 1470, Pṛavāṅga, Kārttika, śu. 11, Monday = A.D. 1547, October 24, Monday; the <i>tithi</i> śu. 11 ended at '97 of the day.
1923	4	Śaka 1467, Viśvāvasu, Dakṣiṇāvāna, Varsha-ṛitu, Kanyā, ba. trayōdaśī, Thursday, Makhā = A.D. 1545, September 3, Thursday; f.d.t. '10; f.d.n. '39.
VIJAYANAGARA III.		
<i>Veṅkaṭapatirāya-Mahārāya.</i>		
1922-23	6 of App. A.	Śaka 1513, Khara, Āshādha, śu. 1 paurṇimā, Lunar eclipse = A.D. 1591, June 26, Saturday. There was a Lunar eclipse on Saturday. <i>Veṅkaṭapatidēva-Mahārāya, 'who levied tribute from all countries and from Īlam (Ceylon)'.</i>
1923	92	Śaka 1530, Kilaka, Makara, śu. paurṇimā, Punarvasu, Monday = A.D. 1609, January 9, Monday; f.d.t. '05; '35.
<i>Vīrapratāpa Veṅkaṭapatirāya-Mahārāya.</i>		
1922	717	Śaka 1612, Pramōdūta, Māgha, ba. 3, Thursday = A.D. 1691, February 5, Thursday; '65.
<i>Veṅkaṭapatirāyadēva-Mahārāya.</i>		
"	719	Śaka 1674, Āṅgīrasa, Kārttika, ba. 12, Saturday; Svāti = A.D. 1752, December 2, Saturday; '62; f.d.n. '03.
WESTERN CHALUKYAS.		
<i>Trailōkyamalladēva.</i>		
"	677	Śaka 980, Hēvalāmbi, Vaiśākha, śu. paurṇamī, Thursday, Vyatīpāta, Lunar eclipse. In Śaka 980, Hēvalāmbi = A.D. 1057, there was a Lunar eclipse on Sunday, 23rd March in the month of Chaitra and not in Vaiśākha as cited in the inscription. The given details seem to be erroneous in more than one respect.
<i>Tribhuvanamalladēva, ruling at Kalyāṇapura.</i>		
"	672	Chalukya-Vikrama year 16, Prajāpati, Kārttika, amāvāsyā, Sunday. In the Chalukya-Vikrama year 16, Prajāpati = A.D. 1091, Kārttika amāvāsyā was not current on Sunday.
"	673	Chalukya-Vikrama year 27, Chitrabhānu, Pushya, śu. 6, Wednesday, [Uttarā]yana-Samkrānti = A.D. 1102, December 17, Wednesday; '36.
"	819	Chalukya-Vikrama year 4[3], Viḷambi, Pushya, śu. pañohamī, Monday, Uttarāyana-Samkrānti. In the Chalukya-Vikrama year 43, Viḷambi = 1118, A.D. Pushya, śu. 5, was current on Wednesday, 18th December, 1118 A.D. The <i>tithi</i> commenced at '27 of the day and ended at '26 the next day. Anyhow it was not a day of Uttarāyana-Samkrānti which fell on Tuesday, 24th December A.D. 1118. But the expression "Uttarāyana-Samkrānti" is very loosely employed in the inscriptions.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report for 1922-23*—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		HOYSALA.
		<i>Vira Ballāḥa.</i>
1922	739	Śaka 1127, Krōdhana, Phālguna, ba. amāvāsya, Saturday, Solar eclipse = A.D. 1206, March 11, Saturday. There was a Solar eclipse on Saturday.
		KARATIYA.
		<i>Mahāmonḍalēvara Rudradēva-Mahārāja.</i>
"	761	Śaka 1192, Pramōdita, Śrāvaṇa, śu. 11, Thursday. Probably A.D. 1270, July 30, Wednesday; '38. In this case, the week-day is Wednesday and not Thursday as cited in the inscription. Ekādaśī may have been kept a day late for some local reason (<i>Ind. Eph.</i> Vol. I, part.1., p. 57).
		GAJAPATI.
		<i>Pratāparudra.</i>
"	802	Śaka 1422, Raudra, Kārttika, Lunar eclipse. There was a Lunar eclipse in the Kārttika month of the given year on Thursday, 5th November, A.D. 1500.
		GOLKONDA.
		<i>Mahamandu Pālasāha, "ruling from the Aśvapati throne at Gōlkonḍa."</i>
"	841	Śaka 1522, Śarvari, Nija-Śrāvaṇa, śu. 7, Wednesday = A.D. 1600, August 6, Wednesday; '29. There was a Nija-Śrāvaṇa in Śaka 1522, Śarvari = A.D. 1600.
		GANDAGOPALAS.
		<i>Tribhuvanachakravartin Vijaya-Gaṇḍagōpālādēva.</i>
1923	110	28th year, Vriśchika, śu. tritīyā, Mūla, Sunday. Probably A.D. 1277, October 31, Sunday. The <i>tithi</i> tritīyā quoted in the inscription seems to be a mistake for chaturthī which was current till '83 of the day on Sunday.
"	196	28th year, Kaṛṇāṭaka, śu. shashthī, [Sunday], Viśākha. Neither śu. 6 nor ba. 6 can combine with nak. Viśākha in Kaṛṇāṭaka month.
"	211	8th year, Mēsha, śu. dvādaśī, Hastā, Wednesday. Probably A.D. 1253, April 16, Tuesday; '68; f.d.n. '23.
		<i>Tribhuvanachakravartin Vira-Gaṇḍagōpāla.</i>
"	109	4th year, Kumbha, śu. daśamī, Thursday, Punarvasu = A.D. 1295, Jan. 27, Thursday; śu. 10 was current till '66 of the days. The nak. was not Punarvasu, but Mṛigaśīrā which ended at '97 on Thursday.
		REDDI.
		<i>Anna-Vēma.</i>
1922-23	2 of App. A.	Śaka 1293, Rādha, i.e., Vaiśākha, Lunar eclipse. = A.D. 1371, April 30, Wednesday. There was a Lunar eclipse on this day.
"	15 of App. A.	Śaka 1293, Pausa, ba. 5, Saturday, Makara-Saṁkramaṇa. = A.D. 1371, Dec. 27, Saturday; '29.
		SAMBUVARAYA.
		<i>Sakalalōkachakravartin Rājanārāyaṇa Sambuvarāya.</i>
1923	140	16th year, Nandana, Tulā, śu. ashtamī, Sunday, Uttirāḍam. Irregular:
		NOTE:—The cyclic year Nandana fell in the 16th year of the king (i.e.) Śaka 1274, thus confirming the date of his accession, Śaka 1259 vide (<i>Ep. Report for 1899-1900, page 34</i>).

APPENDIX E.—Dates from Appendices A, B and C to the Annual Report for 1922-23—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
SAMBUDARAYA —cont.		
<i>Sakalalōkachakratartīn Rājanārāyaṇa Sambudarāya—cont.</i>		
1923	200	7th year, Tulā, śu. shashthī, Monday. If śu. is an error for ba. the equivalent would be A.D. 1345, Oct. 17, Monday.
"	213	6th year, Dhanus, śu. daśamī, Monday, Rōhinī. = A.D. 1344, Dec. 13, Monday. The <i>tithi</i> śu. 7 and śu. 8 were both current on this day and the latter ended at '95 of the day. The <i>tithi</i> quoted in the inscription is perhaps a mistake. The nak. Rōhinī commenced at '47 on Monday and ended at '45 the next day.
MOGHUL.		
<i>Pāchhā Jahāpanahā Avarāṅgajēbu Ālamgīru.</i>		
1922	322	Śaka 1618. Īsvara, Mārgaśīra, śu. 7, "Sna" (i.e.) Fasli 1106. Calculated, but cannot be verified.
<i>Miscellaneous.</i>		
"	298	Śaka 1772, Saumya, Chaitra, śu. 7, Monday. Probably A.D. 1850, March 19, Tuesday; f.d.t. '62. In this case the week-day was Tuesday and not Monday as quoted in the inscription.
"	340	Śaka 1355, Saumya (wrong), Āshāḍha, ba. 5, Thursday. Neither in Śaka 1355 nor in Śaka 1351, which fell in the cyclic year Saumya, Āshāḍha, ba. 5 was current on Thursday.
"	524	Śaka 1400, Viḷambī, Dhanus, śu. purnai, Wednesday, Mṛigaśīrsha = A.D. 1478, December 9, Wednesday; '97; '55.
"	668	Śaka 1379, Īsvara, Śrāvaṇa, śu. 3, Sunday. = A.D. 1457, July 24, Sunday; '77.
"	674	Śaka 1549, Prabhava, Jyēsthā, ba. 30, Sunday = A.D. 1627, June 3, Sunday.
"	689	Śaka 1435, Śrīmukha, Bhādrapada, śu. 15, Tuesday. = A.D. 1513, August 16, Tuesday. In the Śaka year 1435 there was an Adhika-Bhādrapada and a Nija-Bhādrapada and the details given in the inscription work correctly for the Adhika-Bhādrapada.
"	699	Śaka 1350, Kilaka, Vaiśākha, śu. purnimā, Thursday. = A.D. 1428, April 29, Thursday; '63.
"	700	Śaka 1328, Vṛaya, Śrāvaṇa, ba. 8, Friday, Jayanti = A.D. 1406, August 6, Friday; f.d.t. '53; the nak. was Kṛittikā which commenced at '33 and was current till '26 the next day.
"	710	Śaka 1454, Nandana, Vyōma (i.e.) Śrāvaṇa, ba. 2, Thursday, Vaishnavanakshatra, Indra-yōga, [Tishya], Bālava. Kanyālagha = A.D. 1532, July 18, Thursday; '27. The nak. was not however, Vaishnavanakshatra (i.e.) Śrāvaṇa, but Dhanishṭhā which was current till '83 of the day.
"	720	Śaka 1464, Plava, Jyēsthā, ba. 5, Monday = A.D. 1541, June 13, Monday '76.
"	746	Śaka 1545, Rudhirōdgārin, Bhādrapada, śu. 15, Friday. = A.D. 1623, August 29, Friday; '84.
"	747	Śaka 1655, Pramādīcha, Āśvija, śu. 10. = A.D. 1733, October 7, Sunday; '40.
"	752	Śaka 1471, Saumya, Pushya, śkādaśī, Monday = A.D. 1549, December 30, Monday; '56.
"	754	Śaka 1465, Sōbhakrit, Āśvija, ba. 11, Wednesday = A.D. 1543, October 24, Wednesday; '27.
"	755	Śaka 1499, Īsvara, Vaiśākha, śu. 5, Thursday. Probably A.D. 1577, April 22, Monday; f.d.t. '05.
"	756	Śaka 1465, Sōbhakrit, Āśvija, ba. 10, Wednesday = A.D. 1543, October 23, Tuesday; '31. Excepting the <i>tithi</i> , the other details are the same as those in No. 754. Since the week-day is the same in both the inscriptions, ba. 10 in the present inscription is probably a mistake for ba. 11.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1922-23—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>Miscellaneous—cont.</i>		
1922	758	Śaka 1364, Dundubhi, Vaiśakha, śu. 15, Thursday. Śu. 15 in the given cyclic year and month was current on Tuesday, 24th April, 1442 A.D. from 15 of the day. For ba. 15, the week-day cited in the inscription is correct. In the absence of other verifying data it is not possible to say which date was meant.
"	760	Śaka 1689, Sarvajit, Vaiśakha, śu. 15, Monday. Probably A.D. 1767, May 12, Tuesday; f.d.t. 81. The week-day cited in the inscription is evidently a mistake.
"	771	Śaka 1371, Śukla, Māgha, śu. 5, Thursday. Māgha śu. 5 in the cyclic year quoted was current on Tuesday, 28th January, 1449 A.D. In this case, the week-day is not Thursday as quoted in the inscription. If, however, ba. 5 was intended, the corresponding date would be Thursday, 13th February, 1449 A.D. Since the nak. is not given, it is not possible to say the exact date intended.
"	775	Śaka 1189, Chaitra, śu. 1, Thursday, Mēsha-Samkrānti. Chaitra śu. 1 in the given year was current on Saturday, 26th February, 1267 A.D.; the tithi śu. 1 was current on this day till 67. But this day was, however, not a day of Mēsha-Samkrānti. Mēsha-Samkrānti fell on Friday, 25th March A.D. 1267. The tithi ba. 13 ended at 16 on this day.
"	776	Śaka 1169, Plava, Āśadhā, śu. ekādaśī, Saturday = A.D. 1247, June 15, Saturday; 49.
"	778	Śaka 1300, Kālayukti, Chaitra, śu. 15, Thursday. Neither Chaitra śu. 15 at the beginning of S. 1300, Kālayukti (= A.D. 1378-79), nor that at the end of the year fell on a Thursday. The week-day in the former case was Sunday and in the latter Saturday. See <i>Ind. Eph.</i> Volume I, Part I, page 53, paragraph 152.
"	781	Śaka 1406, Krōdhi, Mārgaśira, śu. 11, Monday. Probably A.D. 1484, November 28, Sunday; 81.
"	788	Śaka 1708, Parābhava, Mārgaśira, ba. 10, Thursday = A.D. 1786, December 14, Thursday; f.d.t. 24.
"	790	Śaka 1351, Saumya, Vaiśakha, śu. 3, Thursday = A.D. 1429, April 7, Thursday; 06.
"	792	Śaka 1378, Yuva, Chaitra, ba. 11, Sunday. Chaitra ba. 11 was not current on Sunday either at the beginning or at the end of the given cyclic year. Probably the date intended was A.D. 1456, March 31, Wednesday; f.d.t. 27.
"	794	Śaka 1808, Khara (wrong), Āśvīja, ba. 14, Saturday. Both in Śaka 1808 and in the cyclic year Khara which fell in Śaka 1813, Āśvīja ba. 14, was not current on Saturday.
"	801	Śaka 1197, Yuva, Ohaitra, śu. 1, Thursday = A.D. 1275, February 28, Thursday; 36.
"	812	Śaka 1715, Ānanda, Vaiśakha, śu. 13, Monday = A.D. 1794, May 12, Monday; 87.
"	814 and 816	Śaka 1041, Viḷambi, Pushya, śu. pañchamī, Monday, Uttarāyana-Samkrānti. Irregular.
"	826	Śaka 1166, Paushya, ba. 9, Sunday, Uttarāyana-Samkrānti = A.D. 1244, December 25, Sunday; 45.
"	828	Śaka 1189, Prabhava, Phalguna, śu. tṛtīyā, Friday. = A.D. 1268, February 17, Friday; 82.
"	835	Śaka 1603 (wrong), Siddhārthi, Mārgaśira, śu. 5, Friday. Siddhārthi fell in Śaka 1601 and not in Śaka 1603 as cited in the inscription. In Śaka 1601 the date is A.D. 1679, December 26, Friday; f.d.t. 66.
"	842	Śaka 1368 (expired), Prabhava, Māgha, śu. pañchamī, Thursday. The cyclic year Prabhava fell in Śaka 1370. In this year Māgha śu. 5 fell on Wednesday (i.e.) A.D. 1448, January 10, Wednesday and not on a Thursday as cited in the inscription.
"	77	Śaka 14[64], Śubhakṛit, Tulā, [ba. tṛtīyā], Monday, Pūram. Neither ba. 3 nor śu. 3 can combine with nak. Pūram in Tulā month. In fact nak. Pūram was not current on any Monday in the Tulā month cited in the inscription.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report for 1922-23—concl.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>Miscellaneous—cont.</i>		
1923	90	Śaka 1658, Nāla, Āśvija, śu. 10, Arppasi 5. Śaka 1658, Arppasi 5, was Wednesday, 6th October, 1736 A.D.; but on this day, the <i>tithi</i> was trayōdaśī (which was current till 61 of the day) and not śu. 10 as cited in the inscription.
„	94	Śaka 1536, Ānanda, Mēsha, śu. 3, Saturday, Rōhinī = A.D. 1614, April 2, Saturday, 27; f.d.n. 36.
„	106	Śaka 1717, Kali 4896, Rakshasa, Vaigasi, śu. purnimā, Thursday, Samkrānti = A.D. 1795, June 2, Tuesday; the week-day quoted in the inscription seems to be a mistake. Tuesday was, however, not a day of Samkrānti.
„	115	Śaka 1624, Chitrabhānu, Makara, ba. Sunday, saptamī, Hasta. Probably A.D. 1702, December 30, Wednesday; 14; 10.
„	161	Śaka 1427, Krōdhana, Makara, śu. dasamī, Monday, Rāvati. Irregular.
„	162	Śaka 1715, Pramādin, Chittirai 6, Monday, pañchadaśī, Mṛigaśīrsha = A.D. 1793, April 15, Monday; 59; 69.

PART II.

THE PALLAVAS.

During the year under review, five lithic records (Nos. 661—666 of 1922) belonging to this dynasty were newly discovered and copied by Mr. K. V. Subrahmanya Ayyar who was acting for me during the period I was on leave. These were found in the Varāha cave-temple at Mahābalipuram (the Seven Pagodas). A set of 5 copper-plates with ring and seal (No. 5 of Appendix A) belonging to the same dynasty was also obtained through Mr. P. V. Jagadisa Ayyar, the Tamil Reader of this office.

2. As the five lithic records will be published in the *Epigraphia Indica* very soon by Rao Bahadur H. Krishna Sastri, the Government Epigraphist for India, I will confine myself here to the bare description of their situation and contents. No. 661 of 1922 is engraved on the portal of the north niche in the Varāha cave and consists of the name Śrī Simhaviṣṇu-Pōttādhirājan in the Pallava-Grantha characters. The niche below this inscription contains the seated figure of a king with a high crown (*kirīṭa*) and chest and ear ornaments, flanked on either side by a standing female figure representing by their crowns his queens. No. 662 of 1922 cut on the top of the corresponding niche on the south side of the main cave and opposite to the image of Simhaviṣṇu referred to above, consists only of the name Śrī Mahēndra-Pōttādhirājan. The niche contains the standing image of a king distinguished by his crown (*kirīṭa*) and ornaments. His half-raised hand points towards the shrine of the god evidently, whither he appears to be leading the nearer queen by her right hand. The above two inscriptions serve as labels to show whom the images represent. No. 663 of 1922 the beginning of which is covered by a brick wall is found on the top of the niche containing an image of Paraśurāma flanked by two attendants (*dvārapālas*), situated close to the north of the central cell containing the Varāha image. The inscription consists of the oft-quoted verse :

Sculptures of Simhaviṣṇu and Mahēndra-varman I at Mahābalipuram.

[मत्स्यः कूर्मवरा]ह[स्य](श्व) नारसिंहश्च(श्व) वामन[ः]*]

रागो रामस्य(श्व) रामस्य(श्व) बुद्ध[ः] कल्की च ते दश ॥

enumerating the ten incarnations of Vishnu. No. 665 of 1922 is engraved on the floor of the same cave to the right of the entrance into the Varāha cell and consists of the following verse which is often quoted but sometimes with the substitute *Vishṇuḥ* for *Rudrah*.

धिक्षेणान्धिक्षेणं पुनरपि धिग्धिग्धिगस्तु धिक्षेणं [*]

येषान्न वसति हृदये कुपथग[ति]विमोक्षको रुद्रः ॥

The same verse appears at the end of the inscriptions of the Pallava king Paramēśvaravarman found at the Gaṇēśa temple and the Dharmarāja-maṇḍapa and independently at the Rāmānuja-maṇḍapa at Mahābalipuram (*Epigraphia Indica*, Vol. X, pages 8 ff). The verses in Nos. 663 and 665 of 1922 though quoted often could not be traced to any literary work earlier than the inscriptions themselves.

3. No. 666 of 1922 is engraved in Tamil and Grantha characters on a mutilated slab placed at the entrance into the Varāha cave. The inscription is dated in the 65th year of Nandipōtavarmaṇ of the Pallava family and records a gift of land by purchase from the citizens of Māmallapuram. The next in importance is the copper-

A copper-plate grant of Ko-Vijaya-Nandivikramavarman—61st year.

plate record No. 5 of Appendix A of Ko-Vijaya-Nandivikramavarman. The plates are 5 in number and are strung on a big circular copper ring which was already cut when received in this office. To the latter is attached a circular seal the legend and the symbols on which are almost worn out. The diameters of the ring and seal are $5\frac{1}{4}$ inches and 3 inches respectively. The plates measure 10 inches in length and about $3\frac{1}{2}$ inches in breadth. They are written on 8 sides in all, the outer faces of the first and last plates being left blank. The seal is 3 inches in diameter. The whole set including the plates, ring

and seal weighs 320 tolas. These plates belonging to Mr. Rm. M. Sivanandam Pillai, Batu Naik Street, Kumbakonam, Tanjore district, have been purchased for the Madras Museum. It is said that these plates were unearthed ten years ago at Pallankōyil, a hamlet of the village Kottamaṅgalam in the Tirutturaipūṇḍi taluk of the Tanjore district. The record is engraved partly in Grantha and partly in Tamil characters. The *virāma* or *pulli* in the Tamil portion is marked by a stroke over the letter. The grant consists of eleven Sanskrit verses followed by a prose passage in Tamil from lines 21 to 59. Verses 1 and 2 contain invocations to God Vishnu and the All-Pervading Being. Verse 3 gives the usual legendary genealogy of the Pallavas from Vishnu down to the king Pallava through Brahmā, Aṅgiras, Bṛihaspati, Śamyu, Bharadvāja, Drōṇa, and his son Aśvatthāmā. Then follows in verses 4 and 5 the panegyric account of the Pallava family. With verse 6 we enter on historical ground but the account is very meagre. It is stated that after many kings like Vīrakūreha and others had gone to heaven, king Hiranya-varmā took up the reins of government. After him came king Nandivarmā whose 'feet were rubbed against by the crowns of various kings'. In verse 7 we are informed that he became king while yet young by conquering his enemies. Verse 9 enumerates Nandivarmā's conquests over the Vallabha, Kaḷabhra, Kēraḷa, Pāṇḍya, Chōḷa, Tuḷuva, Goṅgaṇa (Koṅkaṇa) and other kings. The remaining two verses 10 and 11 state in general terms that a subordinate of the king gave certain lands to a number of Brāhmaṇas. From line 21 begins the grant proper in Tamil. It is dated in the 61st year of the reign of Kō-Vijaya-Nandivikramavarman and registers a gift, as *brahmadēya*, of 16 *vēli* of land constituted into a village called Paṭṭattāḷmaṅgalam. The village of Tali[kkoḷam] comprised forty *vēli* (of land). Excluding from this the old *brahmadēya* gift of twenty-four *vēli*, the remaining 16 *vēli* was made up of 12 *vēli* which was a *brahmadēya* gift made already by the same *Vijñapti* and *Ājñapti* as noted below, with the acquiescence of the king, in his 59th year and 4 *vēli* now granted in the 61st year. These 16 *vēli* of land were received—it is not stated in what proportion—by the 'good' Brāhmaṇas of various *gōṭras* and *sūtras* of Nalgūr, exempt from various taxes (*parihāra*). The 'good' Brāhmaṇas of the village Nalgūr were also the recipients of the *brahmadēya* granted in the Tāṇḍantōṭṭam plates. Mr. H. Krishna Sastri has identified Nalgūr with Nallūr near Kumbakonam (*South-Indian Inscriptions*, Volume II, page 518, note 3). Nallūr is even now a fairly big *agrahāra* village containing many learned Brāhmaṇas. All the exemptions including *uppuḷkōseygai* mentioned in the Tāṇḍantōṭṭam plates (*ibid.*, page 531) find a place as well in the present record. The request was made by Maṅgalaṇādālvāṇ who is variously called *Maṅgalarāṣṭrabhartā* and *Maṅgalajanapadabhartā* in the Sanskrit portion. The executor (*Ānatti*) was Vijayanallūḷāṇ of Ālappākkam. It is stated at the end that the record on the plates was engraved by Śrī Daṇḍi, son of Viḍelviḍugu Pallava-Perundachchaṇ of Aimbaṇaichchēri in Kachchippēḍu (Conjeeveram). The engraver of the Vēlūrpālayam plates (*South-Indian Inscriptions*, Volume II, page 507) belonged to the hamlet Aimbaṇaichchēri but there the name has been read as Maṇaichchēri. Perhaps the two hamlets are identical and the latter name is only a phonetic variation of the former.

4. From the high regnal years given in the lithic record of Mahābalipuram (No. 666 of Appendix B) and in this copper-plate grant the kings Nandipōtavarman and Kō-Vijaya-Nandivikramavarman mentioned in them respectively must be identical with the Kō-Vijaya-Nandivikramavarman (Nandivarman III) of the Tāṇḍantōṭṭam plates and the Tiruvallam rock inscription. The date given in the Mahābalipuram record is the highest known until now. The Tamil alphabet of our copper-plate record closely resembles that of the Tāṇḍantōṭṭam plates except that the Tamil letter *dā* in ours is written with the length marked separately. The change must have happened in the interval of three years existing between them. It is said in this inscription for the first time that Nandivarman III assumed kingship while yet young and that he conquered the Vallabha, Kaḷabhra, Kēraḷa, Pāṇḍya, Chōḷa, Tuḷuva and Koṅkaṇa kings. The other copper-plate grants of this king secured so far are all silent on this point. It is curious to note from the Tāṇḍantōṭṭam plates (v. 12) that Nandivarman III was a Vaishṇava in religion, but it is clear from v. 29 and the introductory word *Namaśś vāya* of the Vēlūrpālayam plates that he was also a Śaiva.

5. Of the later Pallava king Kōp-Peruñjīṅga only three records were secured during the year under report. No. 418 of 1922 copied from Vāyalūr deserves special notice. The record, which is undated, consists of a prose passage followed by five Tamil verses specially eulogising his conquests over the Chōla, Kārṇāṭa (Kannāḍar) and Pāṇḍya. In the prose passage at the beginning Sakalabhuvanachakravartin Kōp-Peruñjīṅga is stated to have conquered the Chōla at Tellāru, to have deprived him of all his royal insignia, to have imprisoned him with his ministers and to have taken possession of the Chōla country. The Chōla is referred to as *Pū-Pugār-Sōlaṇ* (i.e., the Chōla of the beautiful Pugār—the modern Kāvērippūmpaṭṭinam). In Tamil literature this place is reputed to be the seat of the ancient Chōla kings, but the Chōla contemporary of Peruñjīṅga had no connection with this place. Probably the Kōp-Peruñjīṅga defeats the Chōla king at Tellāru. epithet has been prefixed to exaggerate the greatness of Peruñjīṅga in having conquered and imprisoned the scion of

the illustrious Chōla family. He is herein known also as Alagiya-Śīyaṇ. In the verses describing his conquests of the Chōla and the Pāṇḍya countries and of the Kāvēri river, he is called Avaniṇārāyaṇa Kāḍava Peruñjīṅgaṇ, Nripatuṅga-Śīyaṇ, Tribhuvana-rājakkal-Tambirāṇ and Mallaivēndaṇ. His devotion to the god at Chidambaram is also referred to. It appears as if the *prasasti* in Tamil verses was composed by Śokka-Śīyaṇ.

6. From the Tiruvēndipuram inscriptions of Rājarāja III, dated in his 15th year (published by Prof. Hultzsch in *Epigraphia Indica*, Volume VII, pages 160 ff), we gather that Kōp-Peruñjīṅga had captured the Chōla emperor Rājarāja III at Sēdamaṅgalam and destroyed the (Chōla) kingdom with his army and that the Hoysala king Vīra-Narasimha II rescued the Chōla king by defeating Peruñjīṅga and reinstated him on the throne. Reading the present record together with the Tiruvēndipuram inscription, we may safely conclude that Rājarāja III was the Chōla

king who was defeated at Tellāru and imprisoned with his ministers in Sēdamaṅgalam in the South Arcot district, probably in the Śiva temple. The outermost *prākāra* walls of this temple are constructed after the model of a fort wall with bastions, spaces on the tops of the walls for placing guns, and holes in the walls for firing through. The temple and its walls are overgrown with prickly-pear and lying uncared for. It is very likely that in former times the temple was used as a fort whenever necessity arose. The temple is surrounded on almost all sides by water clearly showing the existence of a moat.

7. The Kōp-Peruñjīṅga of the Tiruvēndipuram record has been identified by Prof. Hultzsch with *Avanyavanōdbhava* Mahārājasimha whose initial date is 1243 A.D. (*ibid.*). From No. 136 of 1900, which comes from the temple at Vṛiddhāchalam in the South Arcot district, we learn that in A.D. 1229-30, i.e., two years before the Tiruvēndipuram inscription, Kōp-Peruñjīṅga had acknowledged Rājarāja III as his sovereign. Peruñjīṅga or Mahārājasimha is stated to have defeated the Kārṇāṭa, Chōla and Pāṇḍya kings in our present record as well as in those of Drākshārāma (No. 419 of 1893 dated in Śaka 1184), Tripurāntakam (No. 197 of 1905) and Āttūr (No. 286 of 1921). In all these he is known to have been specially attached to the god at Chidambaram. But against the identification of Peruñjīṅga of our record with Mahārājasimha, two facts have to be noted. In the first place he bears the surname Alagiya-Śīyaṇ in the introductory prose passage and secondly the name of the place, Sēdamaṅgalam, where the Chōla king is said to have been imprisoned, is not given. If great stress had to be laid on the surname Alagiya-Śīyaṇ, Peruñjīṅga has to be identified with Alagiya-Śīyaṇ Avaniālappirandāṇ Kōp-Peruñjīṅga, father of Mahārājasimha (*Annual Report* for 1906, part II, paragraph 6). It would then follow that the Chōla king Rājarāja III must have been defeated once before at Tellāru and imprisoned by Alagiya-Śīyaṇ or Peruñjīṅga, for we are not aware of any defeat sustained by any Chōla king other than Rājarāja III as mentioned in the Tiruvēndipuram inscription. The alleged first invasion of the Chōla kingdom by Peruñjīṅga and the interference of the Hoysala

king are clearly presupposed by the wording 'unless (I shall) have maintained (my) reputation of being the

Alagiya-Śīyaṇ Kōp-Peruñjīṅga, father of Mahārājasimha.

establisher of the Chōla country' (*Epigraphia Indica*, Volume VII, page 162) as surmised by Prof. Hultsch. Also in an inscription at Śravaṇa Belgoḷa (No. 186—*Epigraphia Carnatica*, Vol. II, Śravaṇa Belgoḷa—by R. Narasimhachar) dated in A.D. 1231 Narasimha II has already assumed the title 'the establisher of the Chōla kingdom'. The events recorded in the Tiruvēndipuram inscription had taken place in A.D. 1222–33, i.e., before the anointment of Mahārājasimha or Peruñjīga in A.D. 1243. Allowing twenty years roughly for one generation, we may assume that his father Aḷagiya-Śīyaṇ Avaniālappirāṇḍāṇ Peruñjīga should have been a powerful rebel against the Chōla king already in A.D. 1221–22. It is possible therefore that the Chōla king Rājarāja III was in trouble and that Hoysala Narasimha II marched to the south and helped him and thereby assumed the title of 'the establisher of the Chōla kingdom' about A.D. 1221–22. His opponent must have been Aḷagiya-Śīyaṇ Kōp-Peruñjīga as shown above. In an inscription dated A.D. 1222 (*Epigraphia Carnatica*, Vol. VI., Cm. 56) Narasimha is stated to be marching against Śrīraṅgam in the south and in the Harihar inscription of A.D. 1224 (Dr. Fleet's Kanarese Dynasties, page 507) he is called 'the establisher of the Chōla kingdom' and a Kādava king is said to have been his opponent in this connexion. Hence the conquest of Śrīraṅgam by Narasimha must have taken place between A.D. 1222 and 1224. The first defeat of Rājarāja III by Aḷagiya-Śīyaṇ must have occurred about his 5th or 6th regnal year.

8. There is another point that has to be noted here. In the Tripurāntakam inscription which is not dated, Mahārājasimha claims to have been the 'Sun to the lotus tank of the Chōla family' (*Annual Report* for 1906, page 46) and as such it is doubtful if Mahārājasimha is identical with the Peruñjīga of the Tiruvēndipuram inscription which is dated 10 years before the former's coronation in A.D. 1243. Besides, our record does not mention Peruñjīga's conquest of the Andhras. The titles Kshīrāpagādakshīṇanāyaka and Pennānadīnātha denoting the limit of conquests in the north and usually found in records of Mahārājasimha are wanting in the inscription of Aḷagiya-Śīyaṇ Kōp-Peruñjīga. Aḷagiya-Śīyaṇ's conquests extended only up to the river Kāvērī in the south. It is therefore probable that Peruñjīga of the Tiruvēndipuram record is no other than Aḷagiya-Śīyaṇ, the father of Mahārājasimha and that Rājarāja III sustained defeat at his hands and was imprisoned by him twice. Aḷagiya-Śīyaṇ could not have forgotten the interference of Narasimha II at the first instance and evidently desired to have better luck a second time.

EASTERN CHALUKYAS.

9. At the request of the late Mr. K. V. Lakshmana Rao, M.A., who wanted to study the poetry of certain early Telugu inscriptions in the Ongole taluk, Guntur district, Nos. Ongole 3, 39, and 40 of the *Nellore Inscriptions* by Messrs. Butterworth and Venugopal Chetti, were recopied during the year under review and are registered as Nos. 838 to 840 of Appendix B. They are damaged and mutilated; nevertheless, No. 838 warrants the conclusion that it is written in Telugu poetry of the 9th century A.D. to which it belongs. It must be assigned to the reign of the Eastern Chālukya king Guṇaga-Vijayāditya III (A.D. 844–888). It mentions his famous general

Guṇaga-Vijayāditya III.

Pāṇḍaraṅga who was anointed commander of the royal forces in the very first year of the king's reign and states that he marched with the armies of the subordinate chiefs (*sāmānta*) and reduced twelve strongholds (*kōṭṭambu*) of the Bōyas, conquered the Vēṅgī-nādu (i.e., the country round about the modern Peda-Vēgi in the Ellore taluk, Kistna district), established the supremacy (?) of Tribhuvanāṅkuṣa (i.e., the king who bore this title), broke open the Kaṭṭepu-durga and 'made Kaṇḍukūru (like) Bejavāḍa'. From the given order of his conquests we must understand Pāṇḍaraṅga to have

His general Pāṇḍaraṅga's conquests and gifts. begun his victorious marches in the north, i.e., in the Vēṅgī country in which the Bōya strong-holds must have been situated. Proceeding southward he must have reduced the fort, called 'Kaṭṭepudurgam' (read as Kitṭepudurgam in *Nellore Inscriptions*) which may have to be identified with the village of Kaṭhevaram in the Tenali taluk of the Guntur district, and proceeding southwards must have reached Kaṇḍukūru (i.e., the modern Kandukūr in the Nellore district). By the expression 'he made Kaṇḍukūru like Bejavāḍa' we should probably infer that he embellished the place like

Bejavāda which was a famous city and probably the capital of the Chālukyan kings. The general is said to have made a grant of land to the (god or Brāhmaṇa?) Āditya-Baḍara, i.e., Bhaṭāra at Dammavuram (modern Dharmavaram).

10. No. 839 of Appendix B evidently of the same reign mentions Bejaya and Guṇako-nalla by which expressions we must understand a reference to the king whose name Guṇaka (or Guṇaga)-Vijayāditya stands for Guṇakkenalla-Vijayāditya (*Indian Antiquary*, Vol. XX, page 102). The record seems to mention a certain Ayyaparāja as the elder brother of the king (?) who is not known from other records. Ayyaparāja probably died early leaving it to Guṇaga to assume the crown. The record is damaged, nevertheless, it mentions the known conquests of the king and his general, viz., the conquest of Achalapura, the burning of Kiranapura and the conquest of Saṅkila and Kannara (i.e., the Rāshtrakūṭa Kṛṣṇa II). The king is also stated to have espoused the cause of and protected the Chōla king of the time. It is difficult to decide whether this Chōla king was an ancestor of the southern Chōlas in which case he must be either Vijayālaya or Āditya I who ruled towards the latter half of the 9th century A. D. The greater probability is that the Chōla ally and protege of Guṇaga must have belonged to the Chōlas of the Cuddapah district. This suggestion is strengthened by the other suggestion made in paragraph 20 below that Saṅkila, the enemy of Guṇaga must be identical with (the Vaidumba) Saṅkali who was an enemy of the Chōlas; moreover, the inscription under review pertinently mentions Saṅkila immediately before 'Chōla.'

11. No. 840 of Appendix B is too badly damaged and mutilated to say whether it is in poetry or in prose. Some of the extant portions suggest that it is written partly at least in verse. It seems to refer to the reign of the same king, i.e., Guṇaga-Vijayāditya under the name Bejaya-rāju, i.e., Vijayarāja. He appears to have built a temple called Bejayēśvaram (i.e., Vijayēśvaram) evidently at Dharmavaram from which village comes the record. The record also refers to Bejayarāja having deputed (to some conquest) Paṇḍaraṅga (who is herein styled as Perggada, i.e., the minister) and Aylamapeddi-perggada. It mentions the place Paṇḍaraṅgunūru which is also mentioned in No. 839 of this Appendix in the form Paṇḍaraṅgavūru. We have probably to understand that the general Paṇḍaraṅga was a native of the village Dharmavaram. It is also possible that the village now belonged to Paṇḍaraṅga. It makes mention of Kaḍeyarāja who is already mentioned in the Pōṇaṅgy plates of this king and who has been taken to be the father of Paṇḍaraṅga (*Annual Report* for 1909, page 106, para. 58). Very few stone records belonging to the Eastern Chālukya kings have been discovered hitherto and the above-noticed three inscriptions are some of them. Though they are mutilated and damaged they still give some information for the period to which they belong. Further, from the fact that at least two of them are in Telugu verse of the 9th century A.D. we wish very much that they were more complete and less damaged than they are. The Government Epigraphist has made arrangements for their early publication in the *Epigraphia Indica* where the full historical and prosodical importance of these inscriptions is expected to be discussed.

THE VAIDUMBAS.

12. As expected when the Madanapalle taluk was proposed by me for village-war survey, a number of early inscriptions were discovered in the villages of the taluk. Most of these are of about the 8th or 9th century A.D. and nearly half the number of these early records belong to the line of Vaidumba kings, who are until now very

sparsely represented. Almost all of these record deaths of heroes in battles and so we may not be wrong in taking these inscribed stones to be either tomb or memorial stones. They are invariably in archaic Telugu which has its own interesting features to be studied by the student of language. This shows also that the Vaidumbas were a Telugu-speaking family.

13. The Vaidumba-Mahārāja Gaṇḍa-Trinētra who appears with the title 'Baidumba-Mahārāja' is represented in two inscriptions, one of which (No. 314 of Appendix B) is from Veligallu and the other (No. 338 of Appendix B) is from a hamlet near

Gūdupalle. In the former the king is stated to have been ruling over the Rēnāṇḍu (same as Rēnāṇḍu) 7,000 country. He Gaṇḍa-Trinētra; his enemy the Nōḷamba king. fought a battle with the Nōḷambi (i.e., the Nōḷamba king) at Mudumaḍuvu and therein killed the Mahārāja Chantamānadaḍi (called also Chantama). This latter appears to have been a Kannāḍa king since the epithets applied to him are in the Kannāḍa language though the main drift of the record is in Telugu. He was certainly a great warrior since he is compared to the sons of Gonti (i.e., Kuntī) in prowess (*parākrama*), and with Sudraka (Śūdraka) in valour (*bala*). Another hero named Kōra (called also Kōrā) Dēsiṅga (i.e., Jayasimha) fighting probably on the side of the Vaidumba king, is stated to have killed the commanders (*padālvulu*)—naturally—of Chantama. The Vaidumba must have fought with the Nōḷamba in more than one battle; for we are told in No. 533 of 1906 that the Vaidumba and the Nōḷamba fought a battle at Sōremaḍi (read elsewhere as Sōremaṭi). From No. 295 of 1905 we may infer that the Bāna king of the time was in alliance with the Vaidumba Gaṇḍa-Trinētra, for as stated in this inscription they joined together and captured Sōremaḍi (?) (same as Sōremaḍi) from the Nōḷamba. A battle at Mudumaḍuvu (whether the same as the one mentioned above or another) is referred to in No. 292 of 1905 in which a chief of the Lōṅkūḷas falls. Mudumaḍuvu has probably to be identified with the modern village of Mudivēḍu in the Madanapalle taluk. The village Veluṅguṅṅunṭa, the income from which was gifted away by the record (No. 314 of Appendix B), is identical with the village Veligallu from which the record comes.

The Lōṅkūḷas, enemies of the Vaidumbas. falls. Mudumaḍuvu has probably to be identified with the modern village of Mudivēḍu in the Madanapalle taluk. The village Veluṅguṅṅunṭa, the income from which was gifted away by the record (No. 314 of Appendix B), is identical with the village Veligallu from which the record comes.

14. Another king of this line called Manuja-Trinētra is mentioned in two records, viz., Nos. 328 and 342 of Appendix B. The latter of these says that the king was ruling over the Rēnāṇḍu 7,000 country. The former may have to be ascribed to the king called Palava-

Manuja-Trinētra Vaidumba-Mahārāja; his son Palava-Mahārāja.

Mahārāja, who was the son of Manuja-Trinētra. This inscription refers to an attack upon Vānarāja, (i.e., the Bāna king). The alliance between the Vaidumba and the Bāna noticed in the above paragraph appears to have been only accidental. No. 296 of 1905, which belongs to king Manuja-Trinētra, records the death of a hero called 'Manujaradēva' whom we must distinguish from the king.

15. No. 309 of Appendix B from Mudivēḍu states that Gaṇḍara-Mutrāja, who was the son of Śrī-Sajāḷa who was the son of Kalivadejama, (i.e., Kalivadhayama), was anointed by the Vaidumbas and fell in a battle with the Lōṅkūḷas at Tiruvuḷa.

Gaṇḍara-Mutrāja, a Vaidumba Commander. The Lōṅkūḷas also were, like the Nōḷambas, generally the enemies of the Vaidumbas as suggested by Nos. 292, 293 and 294 of 1905. From the fact that the title *Mahārāja* or Vaidumba-Mahārāja is not added to the name Gaṇḍara-Mutrāja, we will not be justified in considering Mutrāja of our inscription as a king. He was evidently a general only. A battle at Tiruvuḷa is referred to in No. 439 of 1914 which belongs to king Vaidumba-Mahārāja. Tiruvuḷa and Tiruvuḷa must be identical villages and if the battles mentioned in connexion with it are also identical events which happened in the time of Vaidumba-Mahārāja, the anointment of Gaṇḍara-Mutrāja must have been to the commander's position only. No. 347 of Appendix B we may take to be the sequel of No. 309 of Appendix B since therein Udārabuddhi, the son of Vaidumba Muturāja (probably the Gaṇḍara-Mutrāja of the latter record), made a gift of land (?) to a Brahman (*pārālu*) named Oṇḍayya probably in memory of his dead father. Attention may be drawn here to a Mutturāja mentioned in an archaic inscription from Nallacheruvupalle in the Cuddapah district (No. 495 of 1906). He was a contemporary of [E]lāchōḷa-Mahārāja. It is possible that the queen Elāñchōḷamahādēvī mentioned in No. 400 of 1904 from Chilamkūru in the same district was related to Elāchōḷa-Mahārāja. If this was the Vaidumba Muttarāja he would then be a contemporary of the Chōḷa king Vikramāditya Chōḷa-Mahārāja who issued this record which may be assigned to the 8th century A.D.

Udārabuddhi.

16. No. 327 of Appendix B is damaged but mentions a Vaidumba-Mahārāja. The portion immediately preceding this name is entirely lost. So, we are not in a position to say whether the record is of a particular Vaidumba king or of the king called Vaidumba-Mahārāja to whom No. 439 of 1914 belongs. The greater probability is the latter because the chief

The Vaidumba city—Vaidumbavrōlu. named Ereyamma of this year's record presents a probable identity with the chief Eraga mentioned in the other. We now learn that there was also a battle in this king's reign, at Koturu (Kottūru?) in addition to the known battle at Tiruvaḷa. It is also interesting to learn from No. 346 of Appendix B that there was a place called Vaidumbavrōlu (i.e., the city of the Vaidumbas).

17. There are a few other inscriptions of about this period coming from the Madanapalle taluk which refer to certain chiefs whose dynasties are not mentioned. They mention some heroes that died in battle. However, the inscriptions are referred to here on account of their proximity in time and place to the inscriptions noticed above.

18. One of these chiefs who is named Gaṇḍa-Saṅkali is mentioned in Nos. 300 and 301 of Appendix B. The title Gaṇḍa appears here as in the name of the Vaidumba king Gaṇḍa-Triṇētra. But this does not enable us to assign him definitely to the Vaidumba line. Nor is it impossible that he was a Vaidumba. He appears to have been an enemy of the Chōḷas, for we are told in No. 301 that his brother-in-law (*marandi*) died in an attack against the Sōḷas (i.e., Chōḷas). No. 300 of Appendix B, which belongs to the same king and which is partly damaged, mentions the Sōḷas.

19. From the Malepāḍu plates of the early Chōḷa king Puṇyakumāra published by Rao Bahadur H. Krishna Sastri in *Epigraphia Indica*, Volume XI, No. 35, from Nos. 393 and 408 of 1904 and No. 517 of 1906 we learn that the Rēnāṇḍu 7,000 country was under the Chōḷas (of the Cuddapah district) whom Mr. Krishna Sastri has assigned to about the 8th century A.D. (*ibid.* page 344). But from Nos. 314 and 342 of Appendix B we learn that the Vaidumba kings Gaṇḍa-Triṇētra and Manuja-Triṇētra were, in their time, rulers of this country. It therefore appears that the Rēnāṇḍu country changed masters, i.e., passed into the hands of the Chōḷas from those of the Vaidumbas or *vice versa* about this period. And the hostility of the 'Sōḷas' to Gaṇḍa-Saṅkali referred to above was probably one aspect of the Chōḷa-Vaidumba conflict for the possession of the Rēnāṇḍu country.

The Chōḷa-Vaidumba conflict for the Rēnāṇḍu country.

20. From the Eastern Chālukya copper plates we learn that the king Guṇaga-Vijayāditya III of this dynasty terrified an enemy of his, by name Saṅkila who was an ally of the Rāshtrakūṭa king Krishna II. Dr. Hultzsch has latterly identified Saṅkila with the king Saṅkuka, (i.e., Saṅkukarna) of Chēdi (*Epigraphia Indica*, Volume IX, page 48 f). But in view of the fact that the Malliyapundi grant of Amma II refers to the frightening of the Vallabha king and of Saṅkila by Guṇaga-Vijayāditya along with the conquest of Maṅgi of the Nodamba (i.e., Nolamba) country (*ibid.*)

Saṅkila and Saṅkali. and in view of the mention of Saṅkila as a friend of Baddega who has been identified with the Western Chālukya Baddiga (*Annual Report* for 1918, page 132) it appears more probable that Saṅkila was a southern, more than a northern, chief with his dominions lying near the Nolambavāḍi country. We may therefore consider the greater probability of Saṅkila being identical with the Saṅkali of Nos. 300 and 301 of Appendix B. If this identity could be granted Saṅkali would belong to about the 9th century A.D., by which time or even earlier still, the Rēnāṇḍu country from which the records come and to which they refer must have passed from the Chōḷas to the Vaidumbas. With the passing of the Rēnāṇḍu country from the Chōḷas to the Vaidumbas, Chirppuli (the modern Chippili) also passed into the Vaidumba dominion (see Nos. 299 and 300 of 1905). It is probable that Chirppuli, where Puṇyakumāra was ruling, was the capital of the Rēnāṇḍu country under the Chōḷas and under their successors, the Vaidumbas.

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21. No. 341 of Appendix B belongs to Vīra-Mahārāja whose dynasty is not mentioned. We may provisionally identify him with the Vīra-Mahārāja of No. 437 of 1914 which comes from Mallela in the Madanapalle taluk. The chief Pōrirāja appearing in Nos. 307 and 329 of Appendix B has probably to be assigned to the unknown family to which the Chōla queen Vasantipōri Chōla-Mahādēvi of

No. 384 of 1904 of the time of Panyakumāra belonged. To this family also might have belonged the chiefs Jāpōrēri and Gōyindapōrēri of No. 231 of 1923 which comes from Bhairavakona in the Nellore district lying near the borders of the Cuddapah district. Attention may be drawn here to the name of the princess Prithivi-Pōri, daughter of Śrī-Maghinduvārāja mentioned in a copper plate record of the Eastern Chālukya king Vishṇuvardhana III A.D. 709 to 746 (*Annual Report*, for 1920, page 99 f).

WESTERN CHALUKYAS.

22. The Western Chālukyas of Kalyāṇi are represented very meagerly in this year's collection which has only five records of these kings. No 722 of Appendix B belongs to Vikramāditya V and is dated in Śaka 93 [5] (A.D. 1013-14). The last figure of the date is read doubtfully and if the proposed reading is correct it would prolong the king's reign by two years beyond the latest date proposed

Vikramāditya V. for him by Dr. Fleet (*Bombay Gazetteer*, Volume I, Part II, table opposite page 428). This record seems to mention a subordinate of the king named I[rī]va-Nolambādhirāja whom we may identify with the Pallava prince named I[rī]va-Nolambādhirāja, also called Ghateya-Ankakāra, who in A.D. 1010-11 was governing the Nolambavādi *Thirty-two thousand*, the Kēngali (Kōgali?) *Thousand*, the Ballakunde *Three-thousand*, the Kukkanūr *Thirty* and five towns in the Māsavādi country, under Vikramāditya V. He is said to have married a daughter of the Western Chālukya prince

His cousin sister Vriddimabbarasi. Irivabedaṅga Satyāśraya and a cousin sister of Vikramāditya V (*ibid.* page 332 and table opposite page 428). The name of this princess appears from the inscription to have been Vriddimabbarasi. The relationship explains the means by which the later Chālukyas gained their hold over the Nolamba country partly to have been matrimonial alliances with the Nolamba-Pallavas, the earlier masters of the country. The inscription makes mention of Pampā (modern Hampi) and seems to record a gift made to the god Mahākālā of the place.

Temple of Mahākālā at Pampā (Hampi). In the time of the early Western Chālukya king Vinayāditya (*circa* A.D. 689) Pampā was a *tūrtha* with no temple mentioned in connection with it (*ibid.* page 369) and it appears to have continued to be popular as a religious centre up to the time of Vikramāditya V (*circa* A.D. 1000). The chief Trailōkyamalla Iriva-Nolamba Narasiṅgha who was a subordinate of Trailōkyamalla Sōmēśvara I (*Annual Report* for 1914, page 87), the nephew of Vikramāditya V, must have been the son of the Iriva-Nolambādhirāja noticed above.

23. No. 677 of 1922, which comes from the vicinity of the Kollam-Bhārati temple near Kottapalle, in the Nandikotkur taluk of the Kurnool district, belongs to the reign of Trailōkyamalla Sōmēśvara I.

Trailōkyamalla Sōmēśvara I. His chief queen (*piriyarasi*) Mailaladēvi and the chief Ballavarasa are stated in this record to have paid a visit to (the god) Mallikārjunadēva and the Pātālagāṅgā (evidently on the Śrīśaila mountain) and to have made gifts in the presence of the god, pouring water into the hands of the Kālāmukha teacher Sūrēśvara-Panditadēva, the disciple of Gaṅgarāsi-Bhaṭṭāraka who was the *āchārya* (presiding priest) of the temple of Brahmēśvara of Mōsaṅgi, for the benefit of the temple of Ādi-Svayambhu-Bhairavadēva at Kollam. This name is evidently

His queen visits the Śrīśaila mountain. preserved in the modern place name Kollam (—Bhārati). The spot is stated to have been the western entrance to the Śrīśaila (region). Grants were made for feeding-houses attached to the Bhairava temple and two other temples, *viz.*, Sārāṅgēśvara and Indrēśvara. The queen is mentioned in a record of Tilawalli in the Dharwar district belonging to A.D. 1053-54 and noticed by Dr. Fleet (*Bombay Gazetteer*, Vol. I, Part II, page 438). But our record gives her a date later by five years, *i.e.*, A.D. 1058-59. For the influence of the Kālāmukha school of Śaiva teachers over

this king see *Annual Report* for 1915, page 88. The chief Ballavarasa who is not mentioned anywhere else is probably identical with the Telugu-Chōḍa chief Ballaya-Chōḷa-Mahārāja mentioned on page 131 of the *Annual Report* for 1916, paragraph 42. The district Kanne 300, in which the villages Duddheyālu, Siripura and Kurukunde granted to these temples respectively are stated to have been situated, must be identical with the Kanna-vishaya mentioned in a copper-plate grant of Vikramāditya I (*Bombay Gazetteer*, Vol. I, Part II, page 364 f.)

24. Inscription No. 672 of Appendix B, which comes from Siruguppa in the Bellary district, mentions a queen of Tribhuvanamalla (Vikramāditya VI) named Piriya-Kētaladēvī. This is the first known reference to this queen. Dr. Fleet

has noticed only a queen of Trailōkyamalla named Kētaladēvī (*Bombay Gazetteer*, Vol. I, Part II, table opposite page 428). Piriya-Kētaladēvī of our record is stated to have been a very learned lady and one accomplished in music. She was familiar

with many languages. It was perhaps on this account that she was called Abhinava-Sarasvatī. She was governing

the three villages Siruguppa, Kolanūru and another (name lost) in the Ballakunde *Three hundred* and Tekkakallu *Twelve* and made provision for worship, etc., in the temple of Svayambhu-Kētalēśvaradēva at Siruguppa. The temple was probably founded by the queen as is suggested by the name of the god Kētalēśvara. Her local subordinate, the Sinda chief Mahāsāmanta Manneya Chokarasa, also made a gift for the temple on this occasion. It is probably the same chief that is mentioned under the names Dandanāyaka Chokkarāya and Chokkarasa in No. 673 of 1922 dated in the Chālukya-Vikrama year 27 which comes from the same place. No. 678 of Appendix B, which belongs to the same king, mentions a Chōḷa subordinate of his named Bijjanachōḷa-Mahārāja who, from his *prasasti*, appears to have been one of the Telugu-Chōḍa chiefs. We may have to identify him with the ancestor of the B and C branches of these Chōḍas whose genealogy is given by Mr. Venkayya on page 16 of the *Annual Report* for 1900.

THE CHOLAS.

25. As usual a large number of records of this dynasty has been secured this year from the Trichinopoly, South Arcot, North Arcot and Chingleput districts, the earliest of them being those of Parāntaka I and his son Rājakēsari 'who took Madura'. Almost all the kings from Rājarāja I to Rājarāja III are well represented in the collection.

An inscription of Parāntaka I from Pullalūr dated in his 34th year (No. 46 of 1923) mentions a queen Śeyyabhuvanāsu[ndara]maṇiyār as making a gift of gold, for a lamp, to the temple of Śrī-Rāghava who was 'pleased to take his stand' at Tiru-

Parāntaka I; his queen Śeyyabhuvanāsu[ndara]maṇiyār. *vayōddhi*. A queen of his named Kōkkilāṇadigaḷ (*Epigraphia Indica*, Vol. VII, page 133) and another queen called

Villavaṇ-Mādēviyār (*Annual Report* for 1910, paragraph 16) are already known to us. The lady mentioned in our present inscription may therefore be another queen of Parāntaka, hitherto unknown. It is also possible that *Kōkkilāṇadigaḷ* might have been only an honorific title meaning "Her Royal Highness". Of the records of Parakēsarivarman without any epithet, one in Vatteluttu characters found at Tiruttāṅgal in the Ramnad district (No. 557 of 1922) may perhaps be assigned to Parāntaka I, since it was he who first carried his victorious arms to the south. Another inscription of Parakēsarivarman dated in his 14th year (No. 74 of 1923) is in early characters but much damaged. It records certain transactions of the *sabhā* of Aparājita-chaturvēdimāṅgalam of Perundarappuram (Parandūr) in Purisainādu. We learn for the first time the existence of a committee of the assembly called the *Sabbai-vāriyam* along with the tank-supervision and other special committees. This record may also belong to Parāntaka I.

26. Next in point of time is the inscription of Rājakēsarivarman "who took Madura" dated in his 12th year (No. 396 of 1922). It records a gift of land to the

Madiraikonda Rājakēsari.

temple of Śrīvenkātṭil-Parameśvara at Madhurāntakam by a certain chief called

Elunāyarradigaḷ Śembiyaṇ Valivalanāṭṭu-Mūvēndavēlār, son of Pāṇdikulāntaka-Mūvēndavēlār praying for the long life and victory of the king (Perumāṇadigaḷ). This Rājakēsari has been taken to be Gaṇḍarāditya, the second son of Parāntaka I (*South-Indian Inscriptions*, Vol. III, page 250).

27. Rājarāja's conquest of the Western Chālukyas has been surmised to have taken place towards the end of the 21st year of his reign or the beginning of the 22nd (*South-Indian Inscriptions*, Vol. II, Part V, Introduction, page 6). No. 217 of 1894 dated in his 22nd year refers to the conquest of Rattapādi, i.e., the Western Chālukya country (*Annual Report* for 1895, paragraph 11). No. 387 of 1922

Rājarāja I.

dated in his 22nd year is however silent on that point, while those dated in his 23rd and subsequent years mention that achievement. Three inscriptions of Rājarāja dated in his 14th regnal year (No. 376 of 1922 and Nos. 67 and 121 of 1923) give us for the first time a new historical introduction. It enumerates in order his victories at Śālai, Tattapādi (Taḍigaipādi?), Talaikkādu (Talakād), Nuḷambapādi, [Piru]digaṅgar-vaḷanādu and Vēṅgai-nādu, and calls him Nittavinōdan, Arumolī-dēvaṇ and Mummudiśōḷaṇ. The last of these inscriptions (No. 121 of 1923) states that he cut off the ships at 'Śālai' by sending the army (சைலை) and conquered the above-named countries with his forces (சைலை). Should we perhaps understand by this that Rājarāja I did not himself command his forces at Śālai? The inscription records the setting up of a lamp in the temple at Kalakkāttūr by a certain chief called Kāḍaṇ Mayindaṇ for the welfare of the king and of the whole earth, at the instance of no less a person than the king himself. The chief says that as his royal master himself was pleased to order the grant of one lamp he would give two instead of one. In No. 139 of 1923, we hear for the first time of a queen (*nambirāṭṭiyār*) of Rājarāja named Śembiyaṇ-Mukkōk-kilāṇadigaḷ *alias* Kaṇṇaranā-ḷeḷchi Piḍārinaṅgai[y]ār.

28. An inscription of the 9th year of the king copied from Uttiramērūr (No. 197 of 1923) mentions some local legislation of the great assembly of the place which is

A local legislation of his time.

stated to have held its deliberations in the front hall of the Tulābhāra-Śrīkōyil. This is probably the Sundaravarada-Perumāḷ temple where the inscription is engraved and wherein the ceremony might have been performed by Rājarāja. In an inscription dated in his 29th year found at Tiruviśālūr in the Tanjore district, reference is made to the performance of the *tulābhāra* ceremony by Rājarāja in the Śiva temple of that place (*Annual Report* for 1907, Part II, paragraph 37). The enactment made at the Uttiramērūr assembly was, that the employees of the royal household and the courts of justice as well as Brāhmanas, Śiva-Brāhmanas, Kanakkar (accountants), merchants, Vellālas and the other communities should individually be responsible for the payment of the fines imposed upon the respective classes. As the record is incomplete the necessity for such a regulation is not clear. Perhaps special favour was shown to some particular community and others resented such partiality. Another inscription of this king (No. 369 of 1922) as well as others copied from Agaram call the place Nripatuṅga-Jayantāṅgi-chaturvēdi-maṅgalam and record gifts to the temple of Kayirūrayyaṇ Mahāśāstā (probably the present Abhirāmēśvara temple). We know of a certain chief of Malādu named Kayirūr-Perumāṇār from an inscription of Parāntaka I at Tirukkōyilūr (*Epigraphia Indica*, Vol. VII, page 141). The Śāstā temple may therefore be supposed to owe its existence to this chief.

29. An account of how the property of defaulters in paying taxes or fines was disposed of at this period is gathered from No. 379 of 1922. An order was received by the assembly of Nripatuṅga-Jayantāṅgi-chaturvēdimāṅgalam from the officer (*adhikāri*) Parākramaśōḷa-Mūvēndavēlār, with whom we are already familiar (*Annual Report* for 1919 paragraph 12) to the effect that the property of those who ran away without paying the fines imposed upon them, was to be sold away for any price it could fetch and the money credited to the *tālam* (temple treasury?)

Rent recovery

at Kāchehippēdu after obtaining a receipt. This order was communicated in turn to the *sabhā* of Tirunārāyaṇachehēri, a hamlet of the village, whereupon a certain

Kilākkil Avanipa-Bhaṭṭa was deprived of his *bhaṭṭasvum* land which was sold to the temple of Mahāsāstā as an *āṇṇāyakraṇam*. This term has probably to be distinguished from *Uvilai* and *Chandēśvara-vilai*.

30. In ancient times the duty of supervising the temple administration seems to have been entrusted to a committee of the assembly itself appointed every year, or to independent bodies subject to the control of the assembly. No. 66 of 1923 mentions such a committee consisting of 8 members called *Maṇṇādivāriyam*, to which the work of inspecting the produce of the temple land and conducting the festivals in

Temple Committee.

the temples with the *mēlvāram* received from the tenants, was assigned. Punishments were meted out to defaulters in the matter of burning perpetual lamps by the "Annual Supervision Committee" along with the *Śraddhāmantas* and devotees (Nos. 163 and 164 of 1922). Local bodies responsible to the *sabhā* were the *Pērilamaiyār* (Nos. 163, 164, 166, 167, 178 and 182 of 1923) also called *Irandupakkattu Pērilamaiyār* (No. 185 of 1923) whose assurance was obtained by the donors or by the assembly with regard to the burning of perpetual lamps, the *Vīraganattār* (No. 187 of 1923), the *Kāliganattār* (No. 189 of 1923), the *Kṛṣṇaganapperumakkaḷ* (No. 174 of 1923), and the *Śrīvaishṇava-vāriyam* (No. 188 of 1923). Similarly we come across the *Sāttaganattār* comprising ten members evidently constituted for the management of the Śāstā temple (No. 37 of 1923).

31. Inscriptions of Rājendra-Chōla I range in date between his 3rd and 30th years. No. 194 of 1923 dated in his 26th year gives the surname of Oḷugarai as Vīra-rākshasanallūr evidently after the king. The inscription is a record of the sale of

Rājendra-Chōla I.

land by the assembly to the Vishṇu temple of Vellaimūrtti-Ālvār exempting it from taxes like *siddhāyam*, *pañchavāram*, *sillirai*, *echchōru*, *kūrr-arisi*, *ārrukkāl-amañji*, *ērikkādi*, *pādaganellu*, *ulaviṇai*, *nīrvilai*, etc. No. 184 of 1923 dated in his 30th year registers a sale of land made tax-free, to the temple, for making a flower-garden and for feeding Śrīvaishṇavas in a *maṭha* called after the king's aunt Śrī-Kundavai[yā]lvār.

32. Rājamahēndra whose epigraphs are very rare is represented by a single record (No. 50 of 1923) dated in his 2nd year.

Rājamahēndra.

It records a gift of land made as *Bhāratavritti* by the wife of a member of the *ālunṇanam* (director) of Madhurāntakachaturvēdimāṅgalam probably after purchasing it from the assembly (of Pullalūr).

33. In a mutilated record of the 2nd year (No. 138 of 1923) of Rājendra-Chōla II i.e., Kulōttuṅga I a gift of two lamps

Kulōttuṅga-Chōla I.

was made to the temple by queen Trailōkyamādēviyār and her mother Umai-Nāṅgai, for the merit of Vikramakēsaripallavaraiyar, probably the latter's husband. We know of a queen of Rājarāja I bearing that name, but it is quite improbable that she or her mother could have continued to live up to the time of Kulōttuṅga I. She may therefore be supposed to be a different person and perhaps a queen of Kulōttuṅga himself. Nos. 521 and 519 of 1922, dated in the 34th and 36th years respectively of the king, record some gifts to the Vishṇu temple at Tirukkannapuram by Vīra-Kēraḷaṇ Adhirājarājadēvar of Koṅgu who is also called Kēraḷakēsari Adhirādhirājadēva. He is identical with the chief of that name whose inscription dated in his 22+18th year has been found at Palāni (No. 711 of 1905). The records are important in giving us an approximate date for this chief which was hitherto doubtful, and also in establishing that he held

His Chēra feudatory.

sway over the Koṅgu country which seems to have included the country round Palāni at this period. His relationship however to the Chōla kings in whose territory he makes the present gift is not clear. He was probably a feudatory of Kulōttuṅga like the other Chēra chiefs Rājasimha and Rājarājadēva noticed by Mr. Venkayya as subordinate to the Chōlas (*Annual Report* for 1905, page 44, para. 14). Kulōttuṅga's minister, a certain Tirupputtūr Bhāradvāja Māranārāyaṇa *alias* Vīrasantōsha-Brahmachakravarti is also mentioned in No. 519 as making a gift to the temple placing it under the protection of "the Śrīvaishṇavas of the eighteen nāḍus". Other inscriptions copied this year, in the same place and in the Sundaravaradar temple at Uttiramērūr refer to them as guardians of grants made to those

temples. Their permission was also solicited by the temple authorities for receiving the gifts or entering into any transaction with the donors regarding their management as in No. 168 of 1923, wherein, with their sanction, two individuals of Uttiramērūr received a sum

of money for feeding ten persons in a *maṭha*. Out of this they bought 30 *pādagam* of land which had been lying waste for 60 or 70 years, i.e., since about A.D. 1046, and brought it under cultivation naming the land *Śōlavichchādiraviḷagam*. In the first year of cultivation, they were exempt from paying the *iraiyilikkāṣu*. For the years following it was fixed at 5 *kāṣu* per year with no other liabilities such as *pidāgaivari*, *uppuḷkāṣu* etc. These "*Śrīvaishnavas of the eighteen nāḍus*" are very often met with in inscriptions irrespective of their locality but the names of these *nāḍus* are nowhere mentioned. They seem to have been wielding great influence in Vaishnava temples.

34. We are introduced to two officers or chiefs of Kulōttuṅga I in this year's collection, one of whom was Arumbā[*kkilān*] Ponnambalakkūttan *alias* Kāliṅgarājar (No. 207 of 1923) and the other, Rājarāja-Brahmādirāya Gōvinda-Pillai (No. 501 of 1922). The latter brought under cultivation a certain land in Kākkaimaṅgalam granted to the temple long before but lying uncultivated for about 20 years. He is also stated to have detached it from Dānatuṅga-chaturvēdimāṅgalam in Panaiyūr-nāḍu, a subdivision of Kulōttuṅgaśōla-valanāḍu with the permission of the assembly of that place with the result that the change provided for the regular conduct of the four *vishu-ayanam* and three other festivals in the temple every year.

35. Vikrama-Chōḷa is represented by about a dozen inscriptions ranging between the 5th and the 15th years of his reign, of which one or two deserve to be noticed here. No. 508 of 1922 of his 10th year

Vikrama-Chōḷa.

which comes from Tirukkannapuram mentions the *maḥāsabhā* of the place as consisting of three-hundred and fifty—or it may be seven-hundred and fifty—members (*śālimbadiṇmar*). It records an undertaking given to the temple by the merchants of five towns, for colonising permanently (at Tirukkannapuram) four families of weavers from each of the five places, who, in consideration of their exemption from all taxes, were to do service in the temple. They had to supply cloth for the sacred banner and other purposes during the two festivals in the months of Śittirai and Aippigai every year, on which occasions they were also to feed Śrīvaishnavas in a *maṭha* called *Āyōgana*(*va?*)śālai. The record incidentally quotes a verse (damaged) in Sanskrit defining the Utkṛiṣṭa-Āyōgana(*va?*) or Paṭṭanavar as weavers who supply cloth to gods, kings and people. *Āyōgana* is one of mixed caste sprung from a Śūdra man and a Vaiśya woman. Nos. 510 and 511 of 1922 presumably of the time of Vikrama-Chōḷa mention the erection of a temple for Saint Tirumaṅgai-Ālvār and the provision made for worship therein by the grant of land and paddy.

36. A certain Kulōttuṅga *alias* Vīraśēkhara is represented by an inscription in the present collection (No. 156 of 1923), dated in the 2nd year of his reign. It begins with the words *விரமேதுணையாக தியாகமேயணியாகச்செல்கின்ற*, etc., which are usually found at the commencement of the records of Vīra-Rājēndradēva. But the name Kulōttuṅga given to him precludes the possibility of identifying him either with that

Kulōttuṅga II. His other name Vīra-king or with his successor Kulōttuṅga I who was called Rājēndra-Chōḷa in his early inscriptions and who assumed that title

only after his 4th regnal year. Hence we may tentatively identify him with Kulōttuṅga II whose queen Bhuvanamuḷududaiyāl mentioned in most of his inscriptions makes a gift in the present record to the temple of Paraśirāmaśvaram-uḍaiya-Nāyaṇār at Puttaḷi after obtaining the sanction of her husband (*perumāḷ*).

37. It has been surmised (*Annual Report* for 1913, page 111, para. 41) that the temple of Rāmanandīśvaramuḍaiyār at Tirukkannapuram might have been built in the reign of Kulōttuṅga I. It seems from No. 533 of 1922 that it was for a time neglected during the reign of Kulōttuṅga II. This inscription states that the image of the deity was reconsecrated in its original place, named Śivapādaśēkhara-māṅgalam after the king and 5 *vēḷi* of land was set apart for its worship.

38. Inscriptions of Kulōttuṅga III in the year's collection range between the 11th and the 38th years of his reign.

Kulōttuṅga III.

Those dated before his 22nd year mention his conquests of Madura and Īlam only, while the later ones include Karuvūr in the list. He is called Tribhuvanavīradēva in No. 172 of 1923 dated in his 38th year and in No. 480 of 1922. It was a title assumed by him in the latter part of his reign (*Annual Report* for 1913, page 108, para. 38) and we find him appearing with that name in his 32nd year (Nos. 273 and 400 of 1913).

39. No. 505 of 1922 dated in his 11th year is the renewal of an agreement, made by the community of Karuṇākaravīrar Tenniḷaṅgai Valaṅjiyar living in Tirunīruch-chōlapuram and other villages, that they would subscribe among themselves 2 *kāsu* per head and provide for the maintenance of a *matha* at Tirukkannapuram, evidently built by their own community for feeding Śrīvaishnavas therein on all festival occasions. These "Valaṅjiyar of Southern Ceylon" are already known to us as the mercantile classes spread all over the country and as the leaders of the Vēlaikkāras and other classes of people (*Annual Report* for 1913, page 102 and for 1915, page 102). We

The Valaṅjiyars of Ceylon.

find them professing the Buddhist and in some cases the Śaiva faith (*ibid.*) but in the present instance, their endowment was to a Vaishnava *matha*. The epithet Sūchakar Karuṇākaravīrar by which the inscription distinguishes them probably denotes a further subdivision of the class. M. Williams defines a Sūchaka as the son of an Āyōgava and a Kshatriya. We learn from No. 198 of 1923 that the king had a palace at Vikrama-Chōlapuram from where he issued the grant and that his officer was a certain Mūvaṇ Mūvēndavēlār who is already known to us as a royal secretary (*Annual Report* for 1913, page 110). An inscription from Āvarāṇi (No. 488 of 1922) mentions the *Kūṭṭapperumakkal* of Simhavishṇu-chaturvēdimāṅgalam 'who were doing the *grānakāryam* from the month of Karkāṭaka'. No. 490 of 1922 refers to a land survey made in the 9th year of *Periyadēvar* Rājādhirājadēva, evidently Rājādhirāja II. The temple of Śrīnivāsa-Perumāḷ at Pāpanāsam is built of inscribed stones which are all misplaced and quite out of order. From the pieces which could be connected together in some order of continuity, two inscriptions were formed which are numbered as 467 and 468 of App. B. One of these is dated in the 19th and the other in the 21st year of the king and both refer to a temple of Viśvēśvaradēva built and endowed by a certain Vādulaṅ Ārāvamudu-Mādēvaṅ *alias* Vikramaśōḷa-Brahmāraṇyaṅ at Nallūr *alias* Pañchavaṇmahādēvi-chaturvēdimāṅgalam.

40. The importance of re-engraving old inscriptions on temple walls at the time of renovation as a means of preserving earlier records has been pointed out in the *Annual Report* on Epigraphy for 1911, page 72 and for 1913, page 111. We often meet with such instances in inscriptions which show that the people of those days realised the wisdom of such a procedure. In the current year's collection we have two such instances. No. 99 of 1923 from Tirupparuttikuṇṇu is of the time of

Re-engraving of old inscriptions.

Kulōttuṅga III, dated in his 22nd year which states that it is a copy of a record of the 13th year of Vikrama-Chōḷa registering a sale of land to the temple by the village assembly, which was re-engraved while re-building the southern *mandapa* in front of the Trailōkyanātha temple. Similarly No. 564 of 1922 (from Tiruttāṅgal) dated in the 42nd year of Kulōttuṅga (I?) is stated to be a copy of an older inscription engraved on the *mandapa* to the east of the temple ('*Tiruvīdaiyādi*') as the rock over which it was built had to be blasted.

41. From No. 175 of 1923 we learn that king Rājārāja III himself was approached by a certain Pāraśivaṅ Tiruvīraṭṭānamudaiyaṅ *alias* Kulōttuṅgaśōḷa-panditaṅ who is stated to have had the *janmakkāni* of the *Mātristhānas* (the modern Mādari-ammāntemple) of Uttiramērūr with a petition for the remission of the taxes due on 10 *vēḷi* of land given to two temples of Piḍāri by one Śēdirāyaṅ. The king granted his request and ordered the *sabhā* and the *tanḍuvāṅ* (collector of revenues)

Rājārāja III.

to enter it in the accounts as tax-free, and have the order engraved on the walls of the Vellaimurti Ālvār (Sundaravarada-Perumāḷ) temple. Another inscription (No. 172 of 1923), also from the same place, records that some valuable additions

were made by a dancing woman to the temple premises such as the high walls of the second *prākāra* of the *abhishēka-maṇḍapam* inside the temple and other similar works, in return for which she and her descendants received certain privileges in the temple. The same person is referred to in No. 183 of 1923 of the reign of his successor,

Privilege of waving *Chāmaras* granted along with another lady who also makes a dancing girl. similar improvements to the temple.

Their services were recognised by the temple by the grant of the privilege of waving the *chāmaras* before the images during the car processions and by the daily gift of a *kuṟuṇi* of rice to her and to her descendants from the temple. The privilege of waving the *chāmara* before the god in car festivals seems to have been a rare one granted only to the favoured few. We find another such instance in No. 210 of Appendix C of the time of Gaṇḍagōpāla which records the grant of the privilege to a dancing girl in appreciation of her valuable gifts to the temple at Tiruppulivaṇam.

42. The recitation of the hymns of Śaṭṭhagōpa (Nammālvār) seems to have been an important function held on the 5th day of the god's marriage festival in the

Recitation of the hymns of Śaṭṭhagōpa month of Śittirai every year in the temple (Nammālvār). at Tirukkannapuram. No. 503 of 1922 dated in the 14th year of Rājārāja III

refers to one such occasion when, the merchants residing and carrying on their trade in a street called Śavuripperumāl-perunderuvu were, at their request, exempted by divine order from the payment of taxes due on their houses. It was also stipulated that only in consultation with the *sthānikas* and the other residents of the village that they could sell, mortgage or make a gift of those houses. They were to have dealings in gold (jewellery?), bell-metal (vessels), cloths, etc., on which articles they were to pay taxes to the temple at the rates fixed by themselves and the *kōvaṇanar* (?) of the temple. They were also allowed the privileges enjoyed by the latter on important occasions.

43. The temple of Rāmanandīśvara noticed above in paragraph 37 as having been in a neglected state already in the reign of king Kulōttuṅga II is again mentioned in No. 537 of 1922, wherein another attempt at bringing it to a flourishing condition is recorded. The inscription is of some interest as showing how small temples which were not very prosperous were helped by the richer ones. It states that the *Māhēśvaras* and the *Tāṇattār* (*sthānikas*) of the temple of Udaiyār Irāmanandīchechuramudaiya-Nāyaṇār set up as a Paurāṇiyadēvar(?) at Tirukkannapuram approached

Rich temples supporting the poor ones. the temple authorities of Chidambaram in their assembly hall and represented to

them that, as fifty *vēḷi* of land in the village granted as *dēvadāna* to the temple became reduced in extent and the other sources of income also diminished, their usual donations should be continued without any reduction, especially as there was no other means of income for the temple to fall back upon. Those assembled in the hall resolved thereupon that in the districts within the influence of the temple and in all the surrounding and far-off lands, all the servants of the Śiva temples including those of the central shrines (*tiruvunnāḷigai*) should contribute 20 *kāṣu* each per annum as before. "Those marked with the sacred trident" should also pay 20 *kāṣu* a year per head and in other villages, the *Māhēśvaras* and the *Brāhmaṇas* "distinguished barely by the sacred thread" (புண்ணாடுவ குடியாக) (i.e., the brahmans in general whether temple servants or not) should pay 10 *kāṣu* each. The collection thus made either in coin or in paddy should be paid into the temple treasury for being converted into capital fund to be spent for worship, offerings, etc. The *sthānikas* and the *Vira-Māhēśvaras* who collected these donations were each entitled to receive (as remuneration?) from temples owning more than 10 *vēḷi* of *dēvadāna* land, one *kalam* of rice, and from others 1 *tūṇi* and 1 *padakku*. The *dēvakaṇmis* (temple servants) and the accountants were to co-operate with the *Māhēśvaras* in the collections.

44. A public sale of a village called Puṇṇai in seven equal shares among some groups of individuals by the assembly of Ukkal in Pāgūr-nāḍu, a subdivision of Kāliyūr-kōṭṭam is recorded in No. 137 of 1923, dated in the 16th year of Rājārāja III. It is signed at the end by fifty-one persons including the arbitrator (*madhyastha*) and attested by about the same number of other residents. The former is probably the number that constituted a committee of the assembly, of whom every

one had to sign the sale-deed. It is curious to note that the transaction about a village in Pāgūr-nādu should have been engraved in Ārpākkam which is said to be in Māgaṇal-nādu in Eyir-kōttam in No. 136 of 1923. It is perhaps to be explained as an attempt at preserving such an important transaction from oblivion and to give publicity to it by its being engraved in more than one place such as the local temple and in the temples of the nearest convenient places. Such instances have been met with in inscriptions copied in previous years (*Annual Report* for 1905, page 54, para. 43 and for 1911, page 75, para. 38). No. 136 of 1923 which is dated three years later, further, records the grant by the villagers of Puṇṇai of 500 *kūḷi* of land exempt from all liabilities such as *kaḍamai*, *kuḍimai* etc., as a *rakṣhā* (security?) perhaps for the fulfilment of the above charity engraved on the walls of this temple. Nos. 158 and 159 of 1923 from Pulivāy may both belong to this king. The former records the renovation of the temple by a certain Gaṇḍagōpāla-Pichchan of Nerkuppai in Taṇjāvūr-kūṇṇam and the latter mentions a certain Irāmaṇ Tāḷi *alias* Śivahastaṇ of the 'heroes of Naraśiṅgavikrama-vīrar,' a regiment of the king.

45. The long string of titles of Rājendra-Chōla III has been noticed in detail in the *Annual Report* for 1912, page 63, para. 32. A fragmentary and damaged inscription of this king copied at Tirukkannapuram (No. 515 of 1922), gives his

Rājendra-Chōla III.

usual grandiloquent *praśasti* in Sanskrit, wherein he is called a Rāma to the northern Laṅkā, a death-dealing club to the Kar[ṇāṭa]rāja, the establisher of the various religious creeds and a worshipper at the divine lotus-feet of Kanakasabhāpati at Vyāghrapura (Chidambaram). In the Tamil portion of the record he calls himself *Narapati* Rājendra-Chōla "who took the crowned head of two Pāṇdyas." The inscription registers some provision made for a service, instituted in the temple of Ālvār Śayuripperumāl, called Araśagaṇḍarāmaṇ-*sandi* in the name of the prince (*nam-maṇ*) Śēmappillai. This Śēmappillai appears in some inscriptions as a feudatory of Vīra-Pāṇḍya (*Annual Report* for 1915, page 104) and it is for the first time in this year that we learn that he was no other than the son of the Chōla king Rājendra-Chōla III. The date of Rājendra-Chōla's reign is known to have been A.D. 1246 to 1268. He was the last powerful king who tried to save the Chōla line from annihilation, an ambition which was never to be fulfilled. The Pāṇdyas gradually regained their lost power under Māravarmaṇ Sundara-Pāṇḍya I and his successors, and their aggressions were too much for the declining Chōla power under the successors of Rājendra-Chōla, that they were ultimately reduced to the position of mere vassals under the Pāṇḍya rulers. From No. 522 of 1922 which may be assigned to the same king we learn the exchange value of gold in terms of the coin *kāṣu* of those days. A certain Sattivana-Nāyakaṇ *alias* Kāḍavarāyaṇ sold some plots of his land measuring in all $1\frac{3}{4}$ *vēli* and 1 *mā* to the Śayuripperumāl temple for 5,350 *kāṣu* which was not however paid to him in coin but in gold. He got 13 *kaḷaṇḍu* made up by melting an ornament of the deity called Vīra-Rājendra-Śōlappadakkam which works out at $411\frac{1}{2}$ *kāṣu* per *kaḷaṇḍu*.

THE PANDYAS.

46. Inscriptions of the Pāṇḍya kings are not many in this year's collection and the few that have been secured come mainly from the villages of Tiruttaṅgal and Tirukkannapuram which are important centres of Vaiṣṇava worship in the Ramnad and Tanjore districts respectively. These two places have the reputation of being sung by the *Ālvārs*, though curiously enough, there are no inscriptions in these villages dated prior to the 10th century A.D. Five of the *Ālvārs*, viz., Tirumaṅgai-Ālvār, Nammālvār, Periyālvār, Kulaśēkhara-Ālvār and Āṇḍāl have sung the praises of god Śrī Śaurirāja-Perumāl at Tirukkannapuram so that the deity has also come to be known as "*Āvarpāḍum-Perumāl* i.e., the God sung by five."

Jaṭavarman Śrīvallabhadēva whose exact period of reign has not yet been determined is the earliest king of the dynasty that is represented in the year's collection. No. 555 of 1922 which begins with the historical introduction "*Tirumadandaiyum Jayamadandaiyum*" etc., is dated in the 22 + 1st year of Jaṭavarman

Tribhuvanachakravartin Śrīvallabhadēva. It records an order of the king issued while he was seated on his throne called *Kālingarāyaṇ* in his palace at Madura on the eastern side of Mādakkulam. *Kālingarāyaṇ* appears to have been an officer of the king after whom the royal seat came to be called. This *Kālingarāyaṇ* at whose instance, king Śrīvallabha issued certain orders is mentioned in the *Annual Report* for the year 1909 (part II, paragraph 23). Perhaps Udayaṇ Uyyaniṇṇāduvār *alias* Udayār *Kālingarāyaṇ* of Andanūr Śīrukambūr in Muttūru-kūṛram mentioned along with his wife Sadagōpaṇ Tirumaṅgai Andāl in two inscriptions of Tiruttaṅgal dated in the 13th year of Jaṭavarman Kulaśēkhara (Nos. 559 and 562 of 1922) is to be identified with this *Kālingarāyaṇ*. The mention of *Kālingarāyaṇ* in the records of Jaṭavarman Kulaśēkhara I also makes it certain that Śrīvallabha was either his contemporary or immediate predecessor.

47. Ten records of Jaṭavarman Tribhuvanachakravartin Kulaśēkhara have been secured this year from Tiruttaṅgal. Of these No. 543 of 1922 begins with the introduction "*Pūvinkilatti*", etc. This inscription registers the order issued by the king from his seat called *Kālingarāyaṇ* in his palace at Madura on the eastern side of Mādakkulam. It was at the instance of the officer *Kālingarāyaṇ* mentioned above that the present order was issued by the king creating a *brahmādēva* village called Kulaśēkhara-chaturvēdimāṅgalam after clubbing together four *dēvadāna* villages with lands and house-sites allotted to 54 Brāhmaṇas well versed in the Vēdas and the Sāstras and capable of expounding them. It is interesting to note that the minister Ādichchadēvaṇ *alias* Pallavarāyaṇ of Perumanalūr in Andā-nādu figures as a signatory in this record. Rāmaṇ *alias* Pallavarāyaṇ of Perumanalūr figures as a minister in a record of Māra-varmaṇ Tribhuvanachakravartin Sundara-Pāṇḍya dated in his 7th year and 98th day (No. 549 of 1922). This Rāmaṇ *alias* Pallavarāyaṇ is also mentioned in a copper-plate grant of Jaṭavarman Kulaśēkhara (*Annual Report* for 1899, Part II, paragraph 42). The history of these ministers and the part they played under the Pāṇḍya sovereigns are still obscure.

48. No. 545 of 1922 also begins with the introduction "*pūvinkilutti*, etc., " and the astronomical details given therein for his 13 + 1st year work out correctly for A.D. 1207, September 6. This inscription gives us an idea as to how waste lands and forests were given away for cultivation when petitioned for by the people. In the present instance one Śrī Kṛishṇaṇ Śrī Kṛishṇaṇ *alias* Tirumaliśaidāsar of Tiruvellarai petitioned the big assembly of Parāntaka-chaturvēdimāṅgalam for a gift of land to the temple of Paramasvāmin who was pleased to stand on the hill at Tiruttaṅgal.

Darkhast of waste lands. Accordingly a tank was dug and the land adjacent to this tank was made fit for cultivation by clearing forests, providing boundary lines and digging water channels, and the village thus formed was named Grāmaninallūr *alias* Niṇṇanārāyaṇappēreri after the god and presented to the temple, free of taxes, by the assembly.

49. Māra-varmaṇ Sundara-Pāṇḍya comes next in chronological order and his inscriptions generally commence with the historical introduction "*pūmaruviya tirumadandaiyum*, etc., " or "*pūmalar tiruvum*, etc." The king generally styles himself as one "who presented the Chōla country" and "who performed the anointment of heroes at Mudigondaśōlapuram". His inscriptions in the present collection range in date from 4 + 1st year to 22 + 1st year which is the latest date so far known for him. No. 549 of 1922 from Tiruttaṅgal commences with the introduction "*pūmaruviya tirumadandaiyum*", etc., and registers an order of the king issued while he was seated on the throne called *Maḷavarāyaṇ* in his palace at Madura on the eastern side of Mādakkulam. This method of introducing himself shows how carefully Māra-varmaṇ Sundara-Pāṇḍya followed the traditions of his predecessors, Jaṭavarman Śrīvallabha and Jaṭavarman Kulaśēkhara. The present inscription dated in his 7th year registers a gift of land by purchase from the residents of Āṇaiyūr by Śōraṇ Uyyaniṇṇāduvār *alias* Gurukulattaraiyaṇ for the maintenance of the service called "*Sundara-Pāṇḍya-sandi*" in the temple. This Śōraṇ Uyyaniṇṇāduvār appears to have been

an important personage. No. 554 of 1922 which contains verses in praise of him states that he was the minister of the king and that he built the *garbhagriha*, the *ardha-mandapa* and the *mahā-mandapa* of the Perumāl (*i.e.*, Viṣṇu) temple at Tiruttāṅgal. He is eulogised as the lord of Tadaṅgaṇṇi and as one who set apart his village Āṇaiyūr *alias* Tennavaṇ Śirgūr for conducting the "Sundara-Pāṇḍya-*sandi*" in the 7th regnal year of the king. He ultimately rose to such an eminence in the State that whenever he visited the temple he enjoyed the honour of a *kālam* being sounded proclaiming "Hail! Gurukulattambirāṇ is come." The importance of the inscription lies in its giving the Śaka year 1149 (A.D. 1227) in combination with the 12th year of Sundara-Pāṇḍya corroborating thus the initial date A.D. 1216 fixed for him.

50. The benefactions of Gurukulattaraiyar did not stop with the Perumāl temple mentioned above. No. 575 of 1922 which is dated in the 17th year of the king records in verse the construction of a stone temple for Taṅgāl-Īśar (*i.e.*, Īśvara of Taṅgāl) and his consort Gaurī. He also instituted a service in his name in the temple of Tirunelvēlināḍaṇ, thus enabling the god to avoid begging his daily bowl of *bali*. Herein the writer of the verse puns upon the literal meaning of the surname *Bhikshāṭṭenamūrti* of Śiva who went out a-begging with a bowl in his hand. He humourously says that with the institution of a service for conducting worship with offerings the god need not beg any longer. No. 546 of 1922 dated in the 4 + 1st year of Māṇavarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva registers a gift of land as *Mahābhārata-vṛitti* by Tiruvaraṅgadēvaṇ Kuṇṇeduttāṇ and his brother Tiruvaraṅgadēvaṇ Uyyakkolṽṇ to provide for the reading of the *Mahābhārata*, the *Mathas*—Endowments for reading the *Purāṇas*. *Rāmāyaṇa* and the *Purāṇas* in a *matha* built by them and in the immediate presence of

the god at Tiruttāṅgal. In this connexion it may be interesting to note the important part played by *mathas* as religious institutions in ancient Southern India. A large number of epigraphic records relates to *mathas* which grew in power and popularity under the Chōla and Pāṇḍya kings. From about the 10th century onwards it became a very common feature to attach *mathas* to temples. These institutions wielded great influence and in a majority of cases held control over the affairs of the temples. Pilgrims from abroad found a ready residence in them. No. 357 of 1916 registers a gift of 6 *achchu* (coins) for feeding on the day of the Rōhiṇī-Nakshatra 30 itinerant ascetics in the "Virapaṇḍitaṇ Tirumaḍam" at Tiruvāliśvaram in the Tinnevely district. In mediæval times *mathas* served a useful purpose as teaching and disciplinary institutions. They maintained teachers for the several *Śāstras*. No. 667 of 1916 records a gift for feeding the *tridāṇḍi-sanyāsins* and the maintenance of a teacher of the *Śāstras* in a *matha*. No. 671 of 1916 refers to grants made for the study of the *Rik*, *Yajus*, *Sāma*, and *Atharva Vēdas* and for the teaching of the *Śāstras* and the recital of the *Purāṇas*. It is thus quite clear that the *mathas*, besides controlling in a few cases the affairs of the temple and providing lodgings and boarding to devotees, were important centres of educational activity and moral and spiritual instruction.

51. One record of Jaṭāvarman *alias* Tribhuvanachakravartin Kulaśēkharadēva (No. 548 of 1922) dated in his 2nd year registers a gift of land by purchase by Śōraṇ-Uyyaniṇṇāḍuvāṇ *alias* Gurukulattaraiyaṇ (who has been mentioned already) for a service in the temple instituted in his name. Since this inscription makes mention of the gift

of land in Āṇaiyūr for the maintenance of the "Sundara-Pāṇḍya-*sandi*" and since the same individual institutes a similar *sandi* in the reign of Māṇavarman Sundara-Pāṇḍya I, we cannot identify the Jaṭāvarman Kulaśēkhara of No. 548 of 1922 with the ruler of the same name who came to the throne in A.D. 1190. Since Gurukulattaraiyaṇ figures in the record of Māṇavarman Sundara-Pāṇḍya I as also in that of Jaṭāvarman Kulaśēkhara, we have perhaps to take the latter as the successor of Māṇavarman Sundara-Pāṇḍya I. Mr. L. D. Swamikannu Pillai introduces a Jaṭāvarman Kulaśēkhara who commenced his reign in 1237 A.D. (*Ind. Ant.* Vol. XLII, p. 165) and the Jaṭāvarman Kulaśēkhara of the present record may have to be identified with him.

52. Only three records of Vīra-Pāṇḍya have been secured during this year. Since all these records are without any distinguishing titles, identification becomes a little difficult. No. 195 of 1923 mentions an order of Kulaśekhara Śambuvarāya. This Kulaśekhara Śambuvarāya figures also in No. 92 of 1900 from Tiruvottūr in the

Vīra-Pāṇḍya.

North Arcot district in the reign of Vīra-Pāṇḍya. No. 77 of 1908, also from the

same district, is a record of Śambuvarāya dated in his 25th year, but, in this case, he issues the order independently. Probably both the persons are identical. However, this Kulaśekhara Śambuvarāya seems to have been a feudatory of Vīra-Pāṇḍya ruling over the country round the present North Arcot district. Another feudatory of the king was Sēmapillaiyār who figures in No. 353 of 1922 dated in the 14th year of Vīra-Pāṇḍya. He has been already noticed above to be a son of the Chōla king Rājendra-Chōla III whose latest date is A.D. 1263. Hence this Vīra-Pāṇḍya may be identified with the one who came to the throne in A.D. 1276.

53. Five inscriptions of Jaṭavarman Sundara-Pāṇḍya of the present collection are without any distinguishing titles and they range in date from the 2nd to the

Jaṭavarman Sundara-Pāṇḍya I.

1[9]th year. Astronomical details for No. 209 of 1923 dated in his 5th year

are given and they work out correctly for A.D. 1256, February 29. He must therefore be identified with Jaṭavarman Sundara-Pāṇḍya I whose initial date is A.D. 1251. This inscription records a gift of 115 cows for supplying milk daily for sacred bath and offerings to the god by certain shepherds on behalf of Viradamuḍittāṇ Bagavati Ālvāṇ Śēdiyarāyadēvar who rescued the cows and sheep stolen away by certain persons.

54. Next in chronological order comes Māravarman Kulaśekhara I whose inscriptions range in date from the 2nd year to the 21st year. No. 540 of 1922 that comes from Tiruttaṅgal is dated in his 6th year and the astronomical details given therein work

Māravarman Tribhuvanachakravartin Kulaśekhara-dēva I, A.D. 1268—1308.

out correctly for A.D. 1273. In this inscription, Tiruvaraṅgadēvaṇ Uyyakkolvāṇ and Kunreduttāṇ Tiruvaraṅgadēvaṇ

make a gift of land for offerings and worship to Śingapperumāl whose shrine and a *mandapa* called "Tiruvaraṅgadēvaṇ *tiru-maṇḍapam*" they constructed on the western and northern circuits of the temple of Paramasvāmin at Tiruttaṅgal. Another inscription of Kulaśekhara (No. 571 of 1922) from Tiruttaṅgal with the distinguishing title "who took every country" may also be attributed to Māravarman Kulaśekhara-dēva I.

55. No. 357 of 1922 from Vēmbaṇūr in the Trichinopoly district is an interesting document. The regnal year in this inscription is unfortunately damaged, but from the other astronomical details given we can verify the date. In the body of the inscription the 6th and the 7th regnal years are quoted, and the given astronomical details tally for the 7th year corresponding to A.D. 1275, April 1, Monday. This inscription records that the revenue expected for the 6th and 7th years from the village of Marudūr in Uṇṇattūr-kūṇṇam failed as there were no people to cultivate the fields. To make good the loss to the state, the whole *nāḍu* undertook to bear the burden,

Distribution of arrears of Annual Rental of a village over the tenants of a *nāḍu*.

and in this document, the villages, the cities and the *nāḍu* of Kaḍalaḍaiyādilaṅgaikondaśōla-vaṇaṇāḍu agreed among

themselves to give away Marudūr to two individuals for providing offerings to the god Tirumālīśvaramuḍaiya-Nāyaṇār at Vēmbaṇūr for the prosperity of the country. It will be seen that this is the simplest and the most equitable arrangement that could be arrived at under the circumstances. The State was no loser because it got the revenue from the village and since the deficit amount was distributed over the whole *nāḍu* which comprised many villages, it was not felt as a burden by any particular village. Added to these, the people had the satisfaction of instituting worship in the temple for the prosperity of the whole *nāḍu*. From this inscription we come to know that "Pillai" Mābeli Vānarāyar was in charge of Kōṇāḍu *alias* Kaḍalaḍaiyādilaṅgaikondaśōla-vaṇaṇāḍu. The above inscription records the agreement by the whole *nāḍu* to share the burden, but No. 354 of Appendix B from the same village records the royal sanction given to the residents of Vadakōṇāḍu for granting the village Marudūr to the two individuals. No. 355 of 1922 is only a duplicate of No. 354 of

Appendix B communicating the royal sanction to the two individuals. The royal sanction, in this case, was communicated to the contracting parties separately. No. 354 of 1922 though dated in the 7th year does not mention the name of the king who ratified the gift, but refers to a gift of land made by the king for conducting the service "*Sundara-Pāṇḍya-saṇḍi*" called after him. Sundara-Pāṇḍya who ratified the gift must be either Jaṭavarman Sundara-Pāṇḍya II or Māṇavarman Sundara-Pāṇḍya III who, according to Mr. L. D. Swamikannu Pillai, began to rule in A.D. 1277 and A.D. 1270 respectively. These two initial dates fall within the period of the rule of Māṇavarman Kuḷaśēkhara, i.e., 1268—1308 A.D. Thus again there is clear proof that more than one Pāṇḍya king ruled together at a time.

56. Altogether fourteen inscriptions of Kōṇēriṇmaikondāṇ were secured during this year and they all come exclusively from Tirukkannapuram and Tiruttangal in the Tanjore and Ramnad districts respectively. The title Kōṇēriṇmaikondāṇ which is generally assumed by the Chōla and the Pāṇḍya

Kōṇēriṇmaikondāṇ.

sovereigns is invariably found in orders

issued by the sovereign to the assembly or to revenue officers (*variṇilār* and *varikkūṟu-seyvār*) intimating the grant made by him, so that effect might be given to it by making the necessary alterations in the revenue register. In such orders, it is generally the custom to give the date of the record at the end or in the middle, and often times, this order is issued in the king's surname Kōṇēriṇmaikondāṇ some time after the actual grant is made orally by the king. No. 536 of 1922 dated in the 32nd year, 308th day of Tribhuvanachakravartin Kōṇēriṇmaikondāṇ records the communication of the royal sanction for conferring the right of worship in the temple of Rāmanandiśvaram-Udaiyār upon a certain individual and his descendants at the instance of Maḷavarāyar. This inscription also states "we have ordered the revenue officers to make the necessary entries in the register." Such orders to the revenue officers of the State are frequently met with in inscriptions of "Kōṇēriṇmaikondāṇ." In Nos. 510, 513, 536, 544, 550 and 551 of 1922 is found the expression "we have ordered the grant of *ulvāri* with the signatures of *variṇilār* and *varikkūṟu-seyvār*." The chief feature of this *ulvāri* is that it is signed by a number of revenue officers (*puravū-variṇinaikkalam*). The *ulvāri* seems to be a title-deed issued by Government to the donee for the actual enjoyment of the grant. An instance of the triple documents pointed out in Part II, paragraph 8 of *Annual Report* for 1917 is to be found in Nos. 543 and 544 of 1922. No. 543, which is dated in the 9th year, 216th day of Jaṭavarman *alias* Tribhuvanachakravartin Kuḷaśēkharadēva I, registers an order creating a *brahmadēya* village called Kuḷaśēkhara-chaturvēdimāṅgalam at the

Triple documents.

instance of Kāḷingarāyar while the king was occupying the seat called 'Kāḷingarāyan' in his palace at Madura to the east of Mādakkulam. In No. 544 of 1922, the king under the title Kōṇēriṇmaikondāṇ issued an order to the assembly of Kuḷaśēkhara-chaturvēdimāṅgalam intimating this transaction and ordering "the grant of *ulvāri* with the signatures of the revenue officers." A copy of the *ulvāri* granted is also appended to this inscription, and in it are mentioned the grant of the *brahmadēya* village, the object of the grant and the boundaries of the land in detail, and the whole document is attested to by a number of revenue officials. No. 526 of 1922 dated in the 21st year of Tribhuvanachakravartin Kōṇēriṇmaikondāṇ registers a gift of land by one Narasiṅgadēva who is styled the "*Tiruvāymolīparīkshai*". This title might have been given to him for his proficiency in the Vaiṣṇava sacred hymns called *Tiruvāymolī*. The inscription affords no clue for the identification of the king.

57. Most of the rulers who issued orders under the title Kōṇēriṇmaikondāṇ can be easily identified from the subject matter of the records. For instance, No. 493 of 1922 mentions the "*Vīra-Pāṇḍya-saṇḍi*" instituted after the name of the king in the temple of Śauripperumāḷ at Tirukkannapuram. No. 527 of 1922 mentions the channel *Bhuvanēkavīra-aruvī*, dug out in the king's name. "*Bhuvanēkavīra*" is the title of Māṇavarman Vikrama-Pāṇḍya who, according to Mr. L. D. Swamikannu Pillai, ascended the throne in A.D. 1249. A tax-free gift of land for a service called "*Kōḍandarāma-saṇḍi*" in the name of the king is recorded in No. 529 of 1922. *Kōḍandarāma* is the title of Jaṭavarman Sundara-Pāṇḍya who ascended the throne in A.D. 1302 (*Annual Report* for 1918, part II, paragraph 50).

THE KONGU KINGS.

58. The inspection of the villages of Anṇūr, Kōvilpālayam and Idigarai in the Coimbatore district during the last field-season has yielded inscriptions of the following Kōngu kings :—

- (1) Kōk-Kalimūrkan Vikrama-Chōla (2nd to 27th years).
- (2) Vira-Chōla (19th to 23rd years).
- (3) Vira-Parākrama-Chōla.
- (4) Vira-Nārāyaṇa (7th year).
- (5) Kulōttuṅga-Chōla (4th to 7th years).
- (6) Vira-Rājēndradēva (13th to 31st years).
- (7) Vikrama-Chōla (3rd to 25th years).
- (8) Vira-Pāṇḍya (5th to 18th years).
- (9) Sundara-Pāṇḍya (30th year).
- (10) Vikrama-Pāṇḍya (6th year).

All the three places are stated in epigraphs to have been situated in the Vadapariśāra-nāḍu, one of the districts comprised in North Kōngu in ancient times (*Annual Report* for 1911, part II, paragraph 37). Anṇūr is called in inscriptions Maṇṇiyūr, of which Adikkittālam including the village Tirumuruganpūḍi formed a suburb (*Annual Report* for 1916, part II, paragraph 20). Kōvilpālayam goes by the name of Kavaiyanputtūr (cf. Nos. 639, 642, 650 of 1922) different from Kōvanputtūr (the modern Coimbatore) which was in Pērūr-nāḍu (*Annual Report* for 1910, part II, paragraph 40). Idigarai has been known by the same name from ancient times up to the present day. Besides these villages, we find the following also included in Vadapariśāra-nāḍu :—

- Kallaimadai (No. 640 of 1922).
- Śēvūr (Nos. 613 and 634 of 1922 and No. 24 of 1923).
- Kūdalūr (No. 34 of 1923).
- Kāraiappādi (No. 647 of 1922).
- Gaṅgaippalli (No. 613 of 1922).
- Vellaipādi (Nos. 613 and 635 of 1922).
- Śattimaṅgalam (No. 632 of 1922).
- Korramaṅgalam (No. 13 of 1923).
- Karuvalūr (Nos. 27 and 33 of 1923), but stated to be in Valalaiyūr-nāḍu in No. 641 of 1922.
- Muḍukkarai (No. 16 of 1923).

Other places mentioned in the records of this year are—

- (1) Tirumukkūdal in Tattaiya-nāḍu (No. 19 of 1923).
- (2) Kīranūr in Poṅgalūr-kāl-nāḍu (No. 30 of 1923).
- (3) Śēlam in Śēla-nāḍu (No. 655 of 1922).
- (4) Rājarāapuram (Dharapuram) (No. 621 of 1922).

59. A study of these inscriptions reveals the existence in the Kōngu country (Salem and Coimbatore districts) of the following different classes of people whose social status however cannot be ascertained :—

- (1) Vellāṇ Pulli (Nos. 622 and 652 of 1922).
- (2) Do. Malaiyar (Nos. 642 of 1922 and 18 of 1923).
- (3) Do. Māḍai (No. 641 of 1922).
- (4) Do. Paiyār (Nos. 7, 11, 15, 23 and 29 of 1923).
- (5) Do. Karuntōli (No. 14 of 1923).
- (6) Do. Korrandai (Nos. 647 of 1922 and 5, 9, 10 and 25 of 1923).
- (7) Do. Śēvāyar (No. 33 of 1923).
- (8) Do. Śēttar (No. 27 of 1923).
- (9) Pūluvaṇ Mayilar (Nos. 654 and 656 of 1922).
- (10) Do. Muṭṭai (Nos. 650 and 657 of 1922).
- (11) Do. Ūravar (No. 611 of 1922).
- (12) Pūluvakku Magalar (?) (No. 626 of 1922).
- (13) Vēṭkōvar (No. 640 of 1922).

60. The inscriptions give us also the relative value of the coins *varāhaṇ-panam achchu* and *kalāñju*. For burning one twilight lamp we find 10 *varāhaṇ* being provided in Nos. 5, 11, 13, 14, 15, 16 and 18 of 1923, and $10\frac{1}{2}$ *panam* in No. 583 of 1922. This coin *varāhaṇ* is also mentioned in inscriptions as *varāhaṇ-panam* and *varāhaṇ-pullikkuligai*. We have nearly ten records which provide one *kalāñju* and a quarter for one twilight lamp while No. 581 of 1922 provide $2\frac{1}{2}$ *achchu* for two lamps.

Koṅgu currency.

Nos. 655 and 657 of 1922 provide again one *paḷaṇjalāgai-achchu* for one lamp.

Taking the amount deposited for one twilight lamp to be more or less constant, we may tentatively suppose that *kalāñju* and *achchu* (also called *paḷaṇjalāgai-achchu*) were almost equal in value and about 8 times that of *varāhaṇ-panam* or *varāhaṇ-pullikkuligai*.

61. The earliest records of the collection are 4 inscriptions of Kōk-Kalimūrkaṇ Vikrama-Chōḷadēva. Vikrama-Chōḷadēva (A.D. 1004 to circa A.D. 1046) ranging between the 2nd and the 27th years of his reign. Three of them are in Vaṭṭeluttu while the fourth is in Tamil. No. 594 of 1922 registers a gift of some women and their children for service in the temple of Maṇṇiyūr-Paramēśvara by a resident of Kavaiyaṇputtūr.

62. Of the two inscriptions of Vīra-Chōḷadēva (Nos. 613 and 629 of 1922) dated in his 19th and 23rd years respectively, the former records an order of the king conferring the right of *maṇṇādu* and *ūrāḷmai* on certain individuals over the *dēvadāna* village of Vellaippādi *alias* Vīraśōḷanallūr which had been granted to the temple. These persons had to pay a certain amount to the temple of Maṇṇiyūr-Āṇḍār just as they were paying to the Avināsiyāṇḍār temple. No. 629 records that the assembly of Māṇambādi in Vikramaśōḷa-vaḷanādu agreed to pay certain quantity of paddy every year along with the taxes due to the temple at Annūr. The name of the district called after Vikramaśōḷa may go to show that Vīra-Chōḷa was a later king than Vikrama-Chōḷa who must in all probability be identical with the Kalimūrka Vikrama-Chōḷa mentioned above. No. 624 of 1922 belonging to Vīra Parākrama-Chōḷa mentions a certain Vikrama-Chōḷa and Abhimāna-Chōḷa who should therefore have been his predecessors, and the latter may be identical with Abhimāna-Chōḷa Rājādhirāja (A.D. 1080 to C. 1100) referred to in the *Annual Report* for 1920, Part I, paragraph 26.

63. No. 618 of 1922 couples the 7th year of Kulōttuṅga-Chōḷa's reign with Śaka 1125, thus giving him the initial date A.D. 1196-97 instead of the year A.D. 1149 as surmised in the *Annual Report* for 1920, Part II, paragraph 29. Nos. 618 and 619 of 1922 have perhaps to be read together. The former takes stock of the number of lamps in charge of the Śiva-Brāhmaṇas of the temple of Maṇṇiyūr-Āṇḍār till the month of Arpigai while the latter records the provision made for burning lamps from Kārttigai onwards.

64. Vīra-Rājēndradēva who is known to have reigned from A.D. 1207 to 1252 (*Annual Report* for 1920, Part II, paragraph 34) is represented in the collection by about 20 inscriptions ranging between his 13th and 29th years. They record practically nothing of historical importance. Malli Kēśi, a maid-servant of his queen (*Kōkkiḷāṇadigal*) makes a gift of a lamp to the temple at Annūr in the 13th year of his reign (No. 601 of 1922). No. 599 dated in the 15th year makes provision for the worship of an image of Gaṇapati called Vadugappillaiyār in the same temple by a Brāhmaṇa of Uttirāpati (Uttarāpatha, *i.e.*, Northern country) called Aghōrāstradēva *alias* Paramānandadēva of the Viśva-gōtra.

65. Nos. 590, 614 and 615 of 1922 mention a class of people called Āmaṭṭam-Kaṇḍanterinda-Kaikkōlar and their *sēnāpatīs* as making certain gifts to the temple at Annūr. The same people are mentioned in No. 610 of 1922 of the 5th year of Kulōttuṅga. We are already familiar with this class of people from No. 98 of 1915, where they are also called "*Mūttasamakkaṭṭu*" and are mentioned along with another body called "*Ilaiya-Samakkaṭṭu alias* Vīrarājēndiraṇ-terinda-Kaikkōlar". They seem to have formed a regiment of the king like those of the Vēlaikkāras mentioned in the Tanjore inscriptions of Rājarāja I.

66. Of Vikrama-Chōla there are 26 inscriptions. Except No. 586 of 1922 dated in

Vikrama-Chōla.

the 8th year of Parakēsanivarman Tribhuvānāchakravartin Vikrama-Chōladēva, all

of them call him merely Vikrama-Chōladēva. It is possible that some of these may be referred to the king of that name who commenced to rule in A.D. 1255. All his inscriptions found at Idigarai are dated in his 3rd year and mention a certain Tirunattān Agattīsuramudaiyān *alias* Śittiramēli-Bhattān of the Kāśyapa-gōtra who receives the gifts made to the temple. An individual bearing the same name also figures as a donee on behalf of the temple in the reigns of:—

- (1) Vīra-Rājēndradēva (No. 604 of 1922).
- (2) Vīra-Pāṇdyadēva (Nos. 5 and 32 of 1923).
- (3) Sundara-Pāṇḍya (Nos. 16, 21, 26 and 27 of 1923).
- (4) Vik[rama-Pāṇd]ya (No. 25 of 1923), and
- (5) The Hoysala king Vīra-Ballāladēva (Nos. 6, 8 and 31 of 1923).

It is not possible to say who the Vīra-Ballāladēva mentioned here was, since the inscriptions give only the cyclic years which suit the dates in the reigns of both Ballāla II and Ballāla III. It is also doubtful whether the name of the donee in these records could refer to one and the same person, since he is to be given an unusually long life if he be supposed to be the contemporary of both Vīra-Rājēndra in A.D. 1236 (No. 604 of 1922) and Vīra-Ballāla III in Bhāvaka (A.D. 1334) (No. 31 of 1923), or Vīra-Ballāla II in Krōdhana (A.D. 1205) (No. 8 of 1923) and Rājākēsari Vīra-Pāṇḍya in A.D. 1283 (No. 32 of 1923). It may be noted however that in the records of Ballāla the donee is called Agattīsuramudaiyān Tirunattān *alias* Śittiramēli-Bhattān. This suggests that the person is different from and possibly the son of the individual mentioned in all the other epigraphs, in which case the king may be Ballāla III.

67. No. 586 of 1922 records a gift to the Annūr temple by a certain Munaiyadaraiyān who is stated to be one of the 'Mudalis' of the king (*Perumāḷ-Mudali*). Some Tulu-Nāyakas figuring among the 'Perumāḷ-Mudalis' are mentioned in No. 616. Another inscription (No. 617 of 1922) refers to a gift by a member of his 'Tulu-Mudalis'. The reference may evidently be to a regiment of the king which comprised among others, recruits from the Tulu country (South Canara district). Even at the present day a section of the Vellāla community goes by the name of Tuluva-Vellālas.

68. Vīra-Pāṇḍya called also Rājākēsarivarman in No. 635 of 1922 is represented by a dozen epigraphs. No. 32 of 1923 is dated in the 18th year of his reign thus

Vīra-Pāṇḍya.

extending his reign further by two years. The Vīra-Pāṇḍya referred to in

No. 35 of 1923 has the *birudas*, "the result of the meritorious deeds of the Lunar race, the Lord of Mathurāpurī, (the dispeller?) of the gloom of the Karnāṭas, a lion to the elephant Gaṇḍagōpāla, the Lord of Kāñchīnagara, a *garuda* to the serpent Gaṇapati, etc." The inscription which is damaged registers the consecration of the image of the goddess called Tennavaṇ-Mādēvī and the provision made by the king for worship and offerings to the deity. This Vīra-Pāṇḍya could be no other than the Pāṇḍya king Jaṭavarman Vīra-Pāṇḍya who ascended the throne in A.D. 1253 (*Epigraphia Indica*. Vol. IX, page 227 and *Annual Report* for 1912, Part II, paragraph 37). His boast recorded in No. 437 of 1917 and other epigraphs, of having conquered Koṅgu, Īlam and Śōlamāṇḍalam has been actually substantiated (at least so far as the first country is concerned) by the existence of our present inscription in the Koṅgu country. It may be noted that some of the epithets of Vīra-Pāṇḍya given in the record are also applied to Jaṭavarman Sundara-Pāṇḍya I who ascended the throne in A.D. 1254 (*Indian Antiquary*, Vol. XXI, pages 121 and 343).

69. No. 639 of 1922 dated in the 26th year of Sundara-Pāṇḍya who should have lived about the same period as Vikrama-Chōla and Vīra-Pāṇḍya as mentioned above in paragraph 66 is an interesting inscription recording the gift of a village called Kaḍi-kūval *alias* Vānavaṇ-Mādēvinallūr which was a *kālpādu* of the Ūravar of Kavaiyaṇ-

Sundara-Pāṇḍya.

puttūr to Kālakālīśvaramudaiyār. These Ūravar were to colonise the village and

pay the taxes due on it such as *iraipuravu*, *siṛrāyam*, *dandakurram*, etc., to the temple.

70. The other kings occurring in the inscriptions of the collection, whose identity however is uncertain, are Vira-Nārāyaṇa (No. 652 of 1922) and Vik[rama-Pān]ḍya (No. 25 of 1923). The former of these may perhaps be identical with Rājakesari-varman Uttama-Chōla Vira-Nārāyaṇa mentioned in the *Annual Report* for 1920, page 111, paragraph 34.

71. Of the inscriptions of Kōnērinmaikondān, No. 631 of 1922, dated in the 15th year of the king, may perhaps be assigned to Vira-Rājendra or his successor Vikrama-Chōla to whom clearly belongs No. 632 of 1922, dated in his 24th year. It records the gift of the village of Śattimaṅgalam with all its taxes to the temple at Annūr under the name Vikramaśōlanallūr after the king. It is signed at the end by a certain Śōlakulamāṇikka-Mūvēndavēlaṅ, who also figures as a signatory in No. 631 of 1922. This latter inscription also records grant of certain taxes by the king to the same temple for conducting worship. Besides, it confers some privileges on the residents of the Vira-Rājendra-tirumadaivilāgam, such as the sounding of drums on all occasions, auspicious and otherwise, for the *Śrī-Rudras* and *Śrī-Māhēśvaras*, and gongs in the case of other residents. The residents were allowed to build storeyed buildings with lime-plaster and to enjoy generally all the other concessions granted to the *tirumadaivilāgam* of the Āḷudaiyār temple. The grant of such social rights is somewhat similar to the concessions shown to the *Kaṇmālar* of the Kōngu country (*Annual Report* for 1905, page 54, paragraph 43).

THE VIJAYANAGARA KINGS.

72. The earliest record (No. 671 of 1922) of this line of kings comes from the Kadiri taluk in the Anantapur district. It is dated in the Śaka year 1289 and belongs to the reign of Bukka I, who is called in the inscription Mahāmaṇḍalēśvara Vira Bukkaṇṇa-Vodeya. It records a gift of land made by the Mahānāyaṅkāchārya Bommi-Nāyaka to the god Lakshmi-Narasimha of Kadiri. Kampana-Udaiyar the famous son of Bukka I, who drove the Mussalmans out of Madura and vastly extended the Vijayanagara kingdom is represented by three inscriptions (Nos. 107, 149 and 152 of Appendix C) from the Tamil country. In one of them (No. 152 of 1923) the trustees of the temple of Tirumāgaraludaiya-Nāyaṇār confer the hereditary right of supervising the temple on Āḷagiyatiruchchirraṅbalam-Udaiyār, son of Bhuvanēkabāhudēva.

73. A record (No. 312 of Appendix B), dated in the cyclic year Īśvara (corresponding to Śaka 1319) and belonging to the reign of Harihara II refers to the great Jaina general Irugapa-Daṇḍanātha, the "nominal" author of the *Nānārtharatnamālā* one of the best Sanskrit lexicons. The record states that he was the *Mahāpradhāna* and the *rājyapratipālaka* of the king. Irugapa has been taken to be the minister of Bukka II, son of Harihara II (paragraph 50 of the *Annual Report* for 1912 and foot-note 3 on page 243 of the *Archæological Survey Report* for 1907-08). But the inscription under review states explicitly that he was the chief minister of Harihara II, thus supporting the following statement in the introduction to the *Nānārtharatnamālā*.

‘मारं हरिहराधीशो सुवः कूर्मादिदुर्वहम् ।
बुद्धौ कुशाग्रसूक्ष्मायां यस्य विन्यस्य मोदते ।’

It may be observed here that the name of the father of Iruga read as Chaicha or Chaichapa in the inscription at Hampi published in *South-Indian Inscriptions*, Vol. I, page 156, must be correctly read as Baicha since in the Telugu-Kannada script of the period very little but still perceptible difference existed between *cha* and *ba*. The reading Baicha would well conform to the name Vaichaya as given in Nos. 41 and 42 of 1890 (*Annual Report* for 1890, paragraph 3).

74. All the three sons of Harihara, viz., Virupanna-Udaiyar II, Bukka II and Bukka II and Virupanna-Udaiyar II. Dēvarāya I are represented in the records under review, the first two by one each (Nos. 201 and 70 of Appendix C). No. 201 of 1923, a record of Vīra Virupanna-Udaiyar which is dated in the cyclic year Prabhava corresponding to Śaka 1310 supplies an interesting information about the encouragement given to handicrafts in those days. It states that the king gave an assurance to the weavers of Tirupulivanam, who had deserted the village owing to their inability to pay the taxes, that, except a consolidated amount of five *panam* on every loom per annum, no other tax would be collected from them in future. One of the records (No. 320 of Appendix B) dated in Śaka 1327 and belonging to the reign of Dēvarāya I, the successor of Harihara II on the throne of Vijayanagara, states that the king was ruling at Penugonda. It records the renewal of a gift of money income originally enjoyed by the temple of Mallikārjuna at Chandragiri in the Mārjavādi-nādu from the times of Kampanna-Oḍeya, Bukkanṇa-Oḍeya and Chikkodeya. Chikkodeya of this record must perhaps be understood to stand for Kampana II who was sometimes called Chikka Kampanṇodeya, to distinguish him from his uncle Kampa I (page 241 of *Archæological Survey Report* for 1907-08). A peculiarity to be noticed about the epigraph is that it is bi-lingual. The royal order renewing the grant is in Kannada while the rest of it including the introductory portion is in Telugu. No. 321 of Appendix B discloses the names of two *Mahāpradhānis* of Dēvarāya I, viz., Antappa-Dannāyaka and Narasimhadēva-Oḍeya. We know of an Anantarasa-Oḍeya, the *Mahāpradhāna* of Bukka I, who built the fortifications at Penugonda (page 242 of *Archæological Survey Report* for 1907-08). It is not known, however, whether this Anantarasa-Oḍeya is identical with the Antappa-Dannāyaka of our record. Narasimhadēva-Oḍeya is met with for the first time in this record.

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75. No. 315 of Appendix B from Śivapuram in the Madanapalle taluk dated in Śaka 1325 refers to a Harihararāya, son of Vīra Viruparāya, ruling at Rāyavara. It is not certain whether the Harihara of this record is an unknown son of Virūpāksha I, the first son of Harihara II or whether he is identical with Harihararāya III, son of Dēvarāya I (*Archæological Survey Report* for 1907-08, page 248). The latter appears to be more probable; for Harihara might have called his uncle Viruparāya II as his father. Vīra-Bhūpati, the son of Bukka II and the patron of the great Vēdic scholar Chaṇḍapāchārya is also represented by an inscription from Sandūr (No. 742 of Appendix B). Here he is explicitly stated to be the son of Bukkanṇa-Oḍeya who was the son of Vīra Harihararāya (II). The epigraph refers to a gift by a certain Saṅkarasa Viṭṭhapa, the *pradhāni* of Bhūpatirāya. The other ministers Chāvundarasa and Ādittarasa are already known to us. Ādittarasa must be identical with Āditydēva the younger brother of Chaṇḍapa (*Trien. cat. Sans. Mss.*, 1910-11 to 1912-13, p. 1050).

Vīra Bhūpati and his minister Saṅkarasa Viṭṭhapa. The epigraph refers to a gift by a certain Saṅkarasa Viṭṭhapa, the *pradhāni* of Bhūpatirāya. The other ministers Chāvundarasa and Ādittarasa are already known to us. Ādittarasa must be identical with Āditydēva the younger brother of Chaṇḍapa (*Trien. cat. Sans. Mss.*, 1910-11 to 1912-13, p. 1050).

76. Five records of Dēvarāya II, 'who instituted the elephant hunt' were copied during the year. One of them (No. 214 of Appendix C) of Śaka 1348 states that Dēvarāya II. *Mahāpradhāna* Mallarasa-Udaiyar fixed the taxes on the several crafts to be paid to the temple of Vyāghrapurīśvara annually. He must be identical with Mallappa-Udaiya, the younger brother of Bāchanṇa-Oḍeya, ruling at Guttidurga in Śaka 1341 (*Archæological Survey Report* for 1907-08, page 245). Another record belonging to this reign (No. 424 of Appendix B) mentions two of his officers, viz., Annar-Udaiyar and Nāgai-Nāyaka as commanders under Dēvarāya at Pārināyakapādi. The former must be the same as Annappa-Oḍeya who communicated an order of king Vijaya, putting a stop to the extortion of money from the ryots (see paragraph 30 of the *Annual Report* for 1905). In my report for 1922, Part II, paragraph 46, I have suggested that the king Vijayarāya-Mahārāya in whose inscription of Śaka 1368 these two chiefs appear, might be a hitherto unknown prince who

His chief minister Mallarasa-Udaiyar. 1341 (*Archæological Survey Report* for 1907-08, page 245). Another record belonging to this reign (No. 424 of Appendix B) mentions two of his officers, viz., Annar-Udaiyar and Nāgai-Nāyaka as commanders under Dēvarāya at Pārināyakapādi. The former must be the same as Annappa-Oḍeya who communicated an order of king Vijaya, putting a stop to the extortion of money from the ryots (see paragraph 30 of the *Annual Report* for 1905). In my report for 1922, Part II, paragraph 46, I have suggested that the king Vijayarāya-Mahārāya in whose inscription of Śaka 1368 these two chiefs appear, might be a hitherto unknown prince who

reigned between Dēvarāya II and Mallikārjuna (see also *Annual Report* for 1907, Part II, paragraph 55). The next and the last king of this dynasty represented in this year's collection is Mallikārjuna, who is also called Praudhadēvarāya in No. 452 of Appendix B. His inscriptions range in date from Śaka 1369 to 1386. In No.

102 of Appendix C, Mallikārjuna is stated to have remitted the taxes on two villages for the repairs of the Ekāmbaranātha temple, for the merit of the poet Apparasa-Udaiyar of Chandragiri. Unfortunately, the record does not give any more details about the poet who seems to have been a special favourite of the king.

77. It is known already that the Sāluvas were growing in power in the time of Mallikārjuna and were sometimes wielding supreme authority in his name. In Nos. 448 and 452 of Appendix B which are dated respectively in Śaka 137[4*] and

1379, figures the Sāluva chief Tirumalaidēva-Mahārāja with all the Sāluva *birudas* attached to his name. In one of them he is called "the establisher of Sām-

buvarāya." He is evidently no other than Gōpa-Timma who is mentioned as an independent king in an inscription at Tanjore (*South-Indian Inscriptions*, Vol. II, page 117 ff). Though in the inscriptions under review he appears as the subordinate of Mallikārjuna, he issues an inscription in his own name in the Śaka year 1397 (No. 534 of Appendix B) and makes certain remissions of taxes. Another prominent Sāluva chief who is represented in this collection (No. 482 of Appendix B, dated in Śaka

1396) is Sāluva Tippaiyadēva-Mahārāja who is otherwise known as Gōpa-Tippa alias Tripurāntaka (page 167 of *Archæological Survey Report* for 1908-09). In the *Kāvya-lāṅkārasūtra* a work on Rhetoric by Vāmana (published by the Vāṇi-Vilāsa Press of Srirangam), we have a commentary named *Kāvya-lāṅkāra-kāmadhēnu* by a Gōpa-Tippa Bhū-

pāla of the Lunar race. The name Gōpa-Tippa and the date Śaka 1396 suggest the identification of the commentator of the *Kāvya-lāṅkārasūtra* with the Tippaiyadēva of our record. The following extract from the commentary shows that he was the author of two other works, one on Music and the other on Dancing :—

प्रबन्धं तालानां भवन्नुतिमिषेणातनुत यः

शिवाकृष्णकारा नटनकरणानामपि भिदाः ।

स वृत्तेर्व्याख्यानं सरलरचनं वामनकृतेः

विधत्ते गोपेन्द्रत्रिपुरहरभूपालतिलकः ॥

Aufrecht (page 230, *Catalogus Catalogorum*) and Burnell (page 61 a, *Tanjore Manuscripts*) have noticed a work on Music called *Tāladīpikā* by Gōpa-Tippabhūpa. This is perhaps the work referred to in the above-quoted verse by the expression *tālānām prabandham*.

78. The usurper Sāluva Narasiṅga who is called Narasiṃhadēva-Mahārāja-Udaiyar, son of Guṇḍaiyadēva-Mahārāja in No. 112 of Appendix C, is stated to have remitted taxes on a village. The inscription is issued by him as an independent king in

Śaka 1407 (= A.D. No. 1485) a year before the usurpation took place. A record of his son Immaḍi-Narasiṅgarāya (No. 84 of 1923) mentions Maṅgarasaiyaṇ, the palace accountant.

79. A large number of inscriptions of Kṛishṇarāya has been secured during the year. Most of them record gifts made to temples for the merit of his father Narasana-Nāyaka and his mother Nāgāji-Amma. One of them (No. 683 of Appendix B) dated in Śaka 1446 gives the genealogy of the Tuḷuva family from king Īśvara down to Kṛishṇarāya, eulogizing at length the achievements of Narasana-Nāyaka, the king's father. It records a gift of several

villages situated in the Pāṇḍya-nāḍu, a subdivision of the Hastināvati-valīta made by the king to the temple of Anantapadmanābha at Sale-Tirumalamahārāyapura founded by the king. This Tirumalarāya in

whose honour the town was founded is perhaps identical with the son of Krishnarāya who was crowned *Yuvarāji* when he was only six years of age. The poet that composed the inscription is Sabhāpati, who is familiar to us as the writer of several copper-plate inscriptions in the reigns of Krishnarāya and his brother Achyutarāya. He belonged to the famous Diṇḍima family of Mullandram which produced Rājanāthakavi, the author of the two poetical works called *Sāluvābhyudayam* and *Achyutarāyābhyudayam*.

Rājanātha's father Arunagirinātha, who possessed several *birudas* was the author of the comic interlude called *Sōmavallīyōgānanda-prahasana* (See *Annual Report* for 1912, Part II, paragraph 72). In an extract of this work published by the late Mr. Gopinatha Rao (*Indian Antiquary*, Volume XLVII, page 134), Arunagirinātha calls himself the nephew through sister (मागिनेयः) of Sabhāpati. No. 697 of Appendix B states that Krishnarāya and his queen Tirumaladēvi made a gift to the temple of Tiruvēngalanātha of Añjanagiri, (i.e., Tirumala) for the merit of Tirumalarāya-Mahārāya in Śaka 1440. Apparently this was a gift made for the welfare of Krishnarāya's son in the year of his birth which has been suggested to be Śaka 1440 (*Annual Report* for 1912, Part II, paragraph 55). The hundred-pillared *maṇḍapa* in the Viṭṭhalarāya temple at Hampi was, we understand from No. 711 of Appendix B, built by Krishnarāya. A piece of interesting information supplied by No. 686 of Appendix B is that Rānganātha-Dikshita who had 'performed all sacrifices' was the *purōhita* (family priest) of king Krishnarāya.

80. Among the officers of Krishnarāya mention is made of Sāluva Timma-rasa the great brahman minister and chief minister Sāluva Timma. general of the monarch who followed him throughout his conquests. The *Upapradhāna* (i.e., second minister) Sōmarasa, an assistant of Timma and the son of Mēlamamantri of Chandragiri (page 183 of *Archæological Survey Report* for 1908-09) is represented by one record (No. 689 of Appendix B) which states that he made some gift to the goddess Ekkanāthe for the merit of king Krishnarāya. A Sāluva chief, named Tirumalayyadēva-Mahārāja, of a collateral branch of the family to which the usurper Narasiṅga belonged, made a grant of land to the temples of Mallikārjuna and Virēśvara at Nūtulapādu, the *nāyaṅkara* of which was granted to him by Timmarusaiyya, minister of Krishnarāya (No. 756 of Appendix B). The inscription states that he was the son of Teluṅgurāya and the grandson of Sāluva Sambuvarāya. It may be noted here that the two inscriptions of the Sāluvā chief come from the Bapatla taluk, thus indicating that he must have been ruling over parts of the modern Guntūr district. It is also possible that, as suggested in paragraph 63 of Part II of the *Annual Report* for 1916, he had included the extreme north of the Nellore district in his dominion.

81. Of Achyutarāya who succeeded Krishnarāya, this year's collection has about 20 epigraphs. Two of them record the grant of the Ānandanidhi, which has been variously conjectured to mean a bank or fund, or village, to Brāhmaṇas as a consequence of which "they became considerably rich". Rao Bahadur R. Narasimha Achar, M.A., in his *Mysore Archæological Report* for 1920, page 38, paragraph 89, says that it was "a potful of money" and that it is referred to in Hēmādri's *Dīnakhaṇḍa*, pages 583 to 588. His gift of Svarnamēru is commemorated in a verse composed by Vōduva Tirumalamma and inscribed in the Viṭhala temple at Hampi (No. 703 of Appendix B which is a duplicate of No. 9 of 1904). The gift called Dhānyamēru made by Krishnarāya has been noticed on page 105 of the *Annual Report* for 1921. The poetess is perhaps identical with Tirumalāmbā, the author of the Kāvya entitled *Varadāmbikāparinayam* which describes the marriage of Varadāmbā with king Achyuta (*Sources of Vijayanagar History* by Dr. S. Krishnaswami Ayyangar, page

Achyutarāya and his gift of Ānandanidhi. Poetess Vōduva Tirumalamma on his gift of Svarnamēru.

170, foot-note). This is the second known lady of the Vijayanagara period gifted with poetic talents, the first being Gaṅgādēvī, the wife of Kampa II, who wrote *Vīrakamparāyacharitam*. A poetess by name Mōhanāṅgi who is identified with the wife of Rāmarāja is said to be the author of a love poem called *Mārichiparinayam*. It is also suggested that Mōhanāṅgi might have been the surname of Tirumalāmbā, the wife of Rāmarāja and daughter of the great Krishṇarāya (Viresalingam's *Lives of Telugu Poets*, page 187). We are not sure if Vōduva Tirumalamma was the same person as this Tirumalāmbā.

82. The most prominent officer during this reign, viz., Pradhāna Tirumalarāja, the brother-in-law of Achyuta, who led the campaign against Tiruvadirāja and who

Officers of Achyuta.

espoused the cause of Venkātādri, son of Achyuta, as against Rāmarāja, is mentioned in No. 681 of Appendix B. The next chief figuring in the records of this year is Achyutarāja Mallapaṇṇa who is stated (No. 695 of Appendix B) to have made a gift of the taxes realized in the villages of the Sōmalāpura-sīma for the offerings of the god Raghunāthadēva at Varadājammanapaṭṭaṇa. Besides these, mention is made of the *Mahānāyāṅkāchārya* Kambham Timmānāyani Venkātādri-Nāyaka, the *nāyāṅkara* ruler of Penugonda Mārjavādi-sīma (No. 332 of Appendix B).

83. From two inscriptions of the year's collection, we get an idea of the power that the village assemblies and other corporations such as merchant guilds, exercised in the past. Even high local officers of the central government could not remit taxes or make gifts of them without the consent of these bodies which represented the general will of the local people and which carefully guarded the interests of the community.

Important part played by local bodies in mediæval times.

No. 681 of Appendix B states that Abbarāja Timmappa, the agent of the Pradhāna (minister) Tirumalarāja granted the 'mūlavīsa' of certain villages for the offerings of the god Tiruvēṅgalanātha, with the consent of the *Seṭṭi-Paṭṭanaśvāmīs* (presiding merchants) of the villages and of the *Mahānādu* (general assembly). Again, Kampadēva Anṇa another officer of Achyuta, is said to have made a gift of some duties on crops and of the fee on marriages to the temple of Gaurēśvara, with the consent of the *Nānādēśa* merchants (No. 679 of Appendix B). Thus it is seen that these associations as intermediate bodies between the individual and the State vastly contributed to the preservation of the democratic spirit in mediæval Indian administration.

84. No. 710 of Appendix B which belongs to this reign is a very interesting inscription as it records the installation of (the image of) the god Yōga-Varada-Nṛisīṃhasvāmi in the court-yard of the Viṭṭhala temple at Hampi by the great Mādhva

The great Mādhva teacher Vyāsātīrtha.

teacher Vyāsātīrtha. It is well known that he was the disciple of Brahmanya-tīrtha and the author of several works on Dvaita philosophy, e.g., *Tālparyachandrikā*, *Tarkatāṇḍava* and *Nyāyāmṛita*, and the commentator of "all the *Śāstras*" (Part II, paragraph 33 of the *Annual Report* for 1905). The *Vyāsaviṇaya* a small work dealing with his life, says that he built a big tank called Vyāsasamudra (*ibid.*) and resided for a number of years on the Tirupati hill (see also No. 74 of 1889). The work also says that he went to Vijayanagara and received many honours from king Krishṇarāja. This fact is borne out by the large number of gifts made to him by the king (*Epigraphia Carnatica*, Volume VII, Introduction, foot-note page 41). A work of the 16th century entitled *Sampradāyakuladīpikā* by Gada says in the 3rd *Prakarāṇa*, that "at a meeting held at the court of Krishṇadēvarāja and presided

Contemporary of Vallabhāchārya.

over by Vyāsayati (Vyāsātīrtha), a mendicant of the Mādhva sect, Vallabhāchārya defeated the opponents of the Vaishnava religion". (Seshagiri Sastri's *Report on the Search of Manuscripts*, Volume I, page 16.) Even to-day the pious pilgrim who goes to the *Pampākshētra* (Hampi) is shown the tomb of this great

His tomb at Navatṛindāvana, near Hampi. religious teacher and scholar on an island called "Navatṛindāvana" in the Tuṅgabbhadra river about half a mile to the east of Anegondi.

85. The puppet king Sadāśiva who was the last of this dynasty is also represented by numerous records. A striking feature of these epigraphs is that they suggest the great influence that Vaishnavism had over this king and his subordinates which has also been noticed in Part II, paragraph 48 of the *Annual Report* for 1915. Almost

Sadāśiva.

all of them register grants of lands made to temples dedicated to Vishnu. They also furnish the names of two renowned Vaishnava teachers, viz., Veṅgaḷāchārya, son of Tirumala Avuku Tātāchārya and

Influence of Vaishnavism on him.

Kandāla Śrīraṅgāchārya. The former

perhaps came from a collateral branch of the family to which Kōṭikanyādānam Tātāchārya, the preceptor of king Venkaṭa I, belonged. He is stated in No. 707 of Appendix B to have made a grant of lands, to the god Viṭhaladēva, in Niṭūru situated in Tekkalakōṭe-sīme which was originally granted to him by Sadāśivarāya. No. 703 of Appendix B refers to the Mahāmaṇḍalēśvara Jambuladinne Śrīraṅgarāja as being the disciple of Kandāla Śrīraṅgāchārya.

86. Aliya-Rāmarāja is referred to in three inscriptions (Nos. 705, 732 and 770 of Appendix B). His brother Tirumalarāja, who was also a minister of Sadāśiva, is actually called the *Rājyabhārādhanurandhara* in No. 311 of Appendix B which is dated in Śaka 1481. About this time, i.e., circa A.D. 1559, Rāmarāja was absent in the north conducting military operations against Hussain Nizam Shah, in alliance

with Ally Adil Shah of Bijapur (Sewell: *Lists of Antiquities*, Vol. II, page 247; Brigg's *Translation of Ferishta*, Vol. III

page 120). During this period Tirumalarāja was at the capital acting as the chief minister of the king. The next chief of the Āravīḍu family who appears in the records of this year is the Mahāmaṇḍalēśvara Raghunāthadēva-Mahārāja, the eldest brother of Venkaṭa I. No. 694 of Appendix B states that he was the son of Tirumalarāja (I) and the grandson of Āravīḍu Rāmarāja Raṅgarāja. The other feudatories of Sadāśiva mentioned in this year's collection are Mūrtirāja Viṭhaladēva-

Other feudatories.

Mahārāja, Jillēla Veṅgaḷrāja, son of

Kambham Venkaṭappa-Nāyaka, son of Venkaṭādri-Nāyaka. A noteworthy record of this reign (No. 720 of Appendix B) dated in Śaka 1464 furnishes the information that the image of Tiruveṅgaḷanātha at Santhe-Muddalāpura *alias* Immaḍi-Dēvarāya-pura situated on the bank of the Nārāyaṇī (river) was set up by Paramahansa

Parivrajakāchārya. Surēndratīrtha-Śrīpāda (of the Pūrvādi-Maṭha). He is said to be the disciple (*karakamalusanjāla*)

Surēndratīrtha-Śrīpāda and his two predecessors.

of Raghunandana-Vedēya who was the son (*varakumāra*) of the Vaishnavamata-siddhānta-pratiśṭhāpanāchārya Mathitāmīratīrtha. In the traditional list of the āchāryas of the Maṭha as given in the *Rāghavēndranijayā*, Jitāmītra (a synonym for Mathitāmītra), Raghunandana and Surēndratīrtha occur as the 12th, 13th and 14th respectively. This statement is corroborated now for the first time by the inscrip-tional evidence quoted above.

87. The third or the Karnāṭa dynasty is represented by epigraphs of Śrīraṅga II and Venkaṭa I. The only record of Śrīraṅgadēva-Mahārāja, dated in Śaka 1495

Śrīraṅga II.

(No. 806 of Appendix B) registers a grant of land made by Adapa Nāgappa-Nāyaka,

the agent of the king, to Bhāgavatula Raṅgama. Two copper-plate inscriptions of Venkaṭapatiṛāya (Nos. 6 and 7 of Appendix A) record gifts of villages made by the king to Brāhmaṇas learned in the *Vēdas* and the *Sāstras*, thus showing the patronage given by the king to the development of Sanskrit culture by means of munificent gifts

Venkaṭa I.

to scholars. We learn from No. 7 the name of an eminent scholar and

astronomer Rāmakṛishṇa-Jōsya of the Svaramaṇḍala family who was well versed in the *Vēdas*, *Vēdāṅgas*, *Tarka*, *Smṛiti* and *Sūrya-Siddhānta*. No. 92 of Appendix C states that the king made a gift of two villages in Śaka 1530, while staying at Tātasamudram in Paḍavīḍu-nāḍu. Evidently the Tātasamudram mentioned here is

the village which contains the big tank of the same name constructed by the renowned preceptor of the king, viz., Kumāra Tātāchārya, (*Annual Report* for 1920, part II, paragraph 51).

88. An important record (No. 718 of Appendix B) which belongs to this reign registers a gift of land made by Rāmamma the "crown princess" (*pattada komārati*) of the famous Haṇḍe chief

The Haṇḍe chiefs. Hanuma-Nāyaka, to a Chenna-Mallappa, the disciple of Śānta Mallikārjunasvāmi. Mr. W. Francis, I.C.S., says in the *Gazetteer of the Anantapur district* (page 144) that Hanumappa-Nāyaka helped Rāmārāya in putting down an insurrection, as a reward for which Rāmārāya and his brother Tirumala bestowed upon him Anantapur and the country around it. Hence the place was known thereafter as Haṇḍe Anantāpura.

89. This year's collection supplies inscriptions, dated in Śaka 1612, 1664 and 1674, (Nos. 717, 745 and 719 of 1922) of a king or kings bearing the name Venkaṭapati-

Later kings of the name Venkaṭa- in No. 717 as well as his namesake of patirāya. No. 745 have all the Vijayanagara titles

prefixed to their names. The former is perhaps identical with Venkaṭadēva-Mahārāya referred to in paragraph 54, Part II of *Annual Report* for 1915.

MISCELLANEOUS.

90. In my *Annual Report* for 1921, page 109, I have tentatively identified Pārthivēndravarman with the Gaṅga king Prithvīpati II. He is represented this year by a few records, of which Nos. 68 and 69 of 1923, dated in his 9th and 6th

Pārthivēndravarman. years respectively, mention a lady called Tennavaṇ Mādēviyār to whom the village of Piḍavūr (Podavūr) in the Conjeeveram taluk had been given as a *jvita*. Her brother was a certain Patti to whom the *uravar* sold some lands exempting them from all taxes. Maintenance of watersheds for quenching the thirst of wayfarers during summer is considered an act of merit just like the construction of temples, digging public wells and the establishment of rest houses for pilgrims. An inscription from Kūram in this year's collection (No. 105 of 1923) registers a sale of land by the *ālum-sabhai* (managing committee) of the village to an individual for the erection and maintenance of a watershed (*ambalam*) where water was to be served to all wayfarers during summer. All the taxes on the land hitherto paid to the assembly were collected by the *Annual Supervision Committee* every year and paid to the purchaser of the land, that is to say, the land was freed from all obligations and taxes due to the assembly. This concession was evidently meant as part contribution made to the charity by the assembly.

91. Of the feudatories of the Chōlas, Vijaya-Gaṇḍagōpāla is represented by seven inscriptions this year ranging in date from the 8th to the 28th year. No. 196 of Appendix C which comes from Uttiramērūr in the Conjeeveram taluk is dated in the 28th year of Vijaya-Gaṇḍagōpāla and registers the grant of the southern

Vijaya-Gaṇḍagōpāla. hamlet of Kūdalūr with all its taxes as a *tiruvidaiyāttam* to the god Śokkapperumāl at Uttiramērūr by Madhusūdanadēva who bears also the title "Vijaya-Gaṇḍagōpāla." Probably, this Madhusūdanadēva is identical with the son of Tripurāntaka who makes a gift of land in the 18th year of his reign (No. 15 of 1896). But in the present record Madhusūdanadēva figures only as a *Mahāmaṇḍalēsvara* and mentions himself as a descendant of the "Mukkaṇ Kāduvetṭi" family with the usual string of the family *birudas* such as "Pallavakulatilaka", "Rishabhalāñchhana," "the lord of Kāñchī" "the founder of 700 *agrahāras* to the east of Śrīparvata" (Śrī-Śailam), etc. *Mukkaṇ* or *Mukkaṇṭi*, *Trilōchana*, *Trinētra* and *Trinayana* are synonymous epithets that occur frequently in inscriptions with the name Pallava or Kāduvetṭi. In this inscription Uttiramērūr is otherwise known as Gaṇḍagōpāla-chaturvēdimāṅgalam which must evidently have been named so after Vijaya-Gaṇḍagōpāla. The coin "*Gaṇḍagōpāla-māḍai*" mentioned in No. 433 of Appendix B seems to have been struck in his time. Tyāgasamudrappattai Nallaśiddaraiyaṇ Vijayadēvaṇ who appears to have been a chief under Vijaya-Gaṇḍagōpāla is mentioned in an inscription of Vijaya-Gaṇḍagōpāla (No. 110 of Appendix C) and also in a record of Vīra-Gaṇḍagōpāladēva (No. 109 of Appendix C), dated in his 4th year.

92. The Sambuvarāyas who largely figure as the feudatories of the Chōlas between the reigns of Rājārāja II and Rājārāja III, are represented by a few records in the present collection which take them back to earlier times and throw some side-light on the origin of the power and influence which they gradually acquired. No. 422 of 1922, dated in the 11th year of Vikrama-Chōla, shows the popularity enjoyed among the people of Uttamaśōla-valanādu by an early member of the family named Śēngēni Śambugarājan Nālāyiravaṇ Ammaiappaṇ *alias* Rājēndraśōlach-Chambugarājan who had his residence at Muñṇūruppalli (Munnūr) in Oymā-nādu. The inscription mentions that this chief constructed tanks with sluices for them in several villages, reclaimed waste lands in various places and brought them under cultivation for the benefit of the people, built and constructed numerous temples and did many other acts of charity besides giving protection to the people from occasional dangers. In grateful appreciation of these services they gave away the village of Sittiramēlinallūr as a *dēvadāna* for the expenses of the temple of Ammai-Vinnagar Tiruvirundālvar and his consort built by this chief on the Tiruvēdimalai hill at Vāyalūr. The Sambuvarāyas should have first made themselves popular by such liberal acts with the people of the surrounding country with whose voluntary and enthusiastic help they should have built up their subsequent power. In this connexion it may be useful to refer to No. 389 of 1922 which records a gift of the taxes *kālalanu-kōrkūli* and *angāḍipāttam* collected from the village of Dīnachintāmaṇinallūr (Chintāmaṇi) by Vikramaśōlan-Tāya-Vēlaikkārar, called also Mīnavanai-veṅkaṇḍār consisting of 4,000 people of whom it mentions seven, who were chief among them. The mention of this body of 4,000 people almost tempts one to associate them with the surname Nālāyiravaṇ meaning “(the commander) of the Four Thousand” assumed by some of the chiefs as in No. 234 of 1919 and in the present case. The title ‘Mīnavanai-veṅkaṇḍār’ perhaps refers to some conflict with the Pāndyas in which they distinguished themselves. A lieutenant (*tunaiyaṇ*) of Śēngēni Nālāyiravaṇ Ammaiappaṇ was one Pukkaturaiyavallavaṇ *alias* Akalaṅkach-Chambuvarāyar who made some gifts of lamps to the temple of Tiruveṅkaḍudaiyār at Madhurāntakam in the 15th year of king Vikrama-Chōla (No. 401 of 1922). Akalaṅka, we know, was the surname of Vikrama-Chōla. No. 421, dated in the 15th year of Tribhuvanachakravartin Rājārāja (evidently Rājārāja II) mentions the grandson of the Nālāyiravaṇ referred to in No. 422 above, who was called Miṇḍaṇ Śīyaṇ Ammaiappaṇ *alias* Eḍiriliśōlach-Chambuvarāyaṇ, who made over the taxes of Sittiramēlinallūr such as *vetṭi*, *śirupāḍi-kāval*, *tuṇiyāṭpēru* and *kaṅgānimānellu* for the expenses of some special festivals in the temple at Tiruvēdimalai built by his grandfather. It is again probably his son who is referred to in No. 393 of 1922 as Aḷagiyaśīyar *alias* Aḷagiyaśōlach-Chambuvarāyaṇ, the son of Eḍiriliśōlach-Chambuvarāyar.

93. Other members of this family are Tribhuvanavirach-Chambuvarāyaṇ (No. 406 of 1922), Śīyaṇ Pallavaṇ *alias* Rājanārāyaṇach-Chambuvarājan (No. 428 of 1922) and Kulaśekharaḥ-Chambuvarāyaṇ figuring in a record of the 25th year of the Pāndya king Vīra-Pāndya (No. 195 of 1923). The last of these is already known to us from Nos. 92 of 1900 and 77 of 1908. A later chief Sakalalōkachakravartin Rājanārāyaṇa Sambuvarāya is known to have ascended the throne in Śaka 1260 (= A.D. 1338) (No. 30 of 1890). No. 200 of 1923, dated in the 7th year of his reign refers to a dispute between the villagers of Uttiramērūr and Tiruppulivaṇam regarding the river channel irrigating the former village and feeding the tank of the latter. It was settled amicably by arbitration that the canal should irrigate Tiruppulivaṇam, Maruttuvaṇpāḍi, Māppāṇḍārpūṇḍi and Uttiramērūr. Since the inscription is built in in the middle the details of the award cannot be ascertained. This settlement seems to have been sealed by the gift of the village of Kuḷattūr as a *tirunāmatṭukkāṇi* to the god.

94. A copperplate grant of the Reddi king Anna-Vēma with the title Vīra-nārāyaṇa (No. 9 of Appendix A) was sent for my examination this year by the late Mr. K. V. Lakshmana Rao of the Telugu Encyclopædia Office, Egmore. It is dated in Śaka 1293 (= A.D. 1371) Rādhā, i.e., Vaiśākha, Lunar eclipse, and it records the restoration of the grant to several Brāhmanas of the village Uppugallu which had been resumed some time back. This renewed grant is exactly to the spirit of

The Reddis.

the statement made in lines 32 to 35 of the copperplate No. 6 of 1920, where it is stated that "the matchless king Anna-Vēma, being crowned to rule the kingdom of his paternal estate after (the death of) his brother, makes and confirms grants to Brāhmaṇas betowed by old kings, his father and his brother". In paragraph 61, Part II of the *Annual Report* for 1920, Rao Bahadur H. Krishna Sastri suggests that the Śaka year 1296 (A.D. 1374) might be the year of Anna-Vēma's accession to the throne. The importance of the present grant is that it takes back the date of his accession by three years since it is dated in Śaka 1293. Moreover, the present grant states that Anna-Vēma succeeded to the ancestral throne of his brother Anna-Pōta. The composer of this grant was the court poet Bālasarasvatī who also composed the contents of the copperplates No. 6 of 1920. Another set of plates (No. 15 of Appendix A) of the same king forwarded to me by the Collector of Kistna is also dated in Śaka 1293. Astronomical details given in the record correspond to A.D. 1371, December 27, Saturday. This inscription mentions Appayārya, the king's *purōhita*, and his brother Pinnaya-Bhaṭṭa, the king's adviser on *dharma*, (i.e., law).

95. Another Reddi chief is represented by a stone inscription (No. 115 of Appendix C) from Dāmal in the Conjeeveram taluk dated in Śaka 1[3]24, Chitrahānu. Astronomical details given in it work out for A.D. 1403, January 14, Sunday. This inscription records the construction of a spring and a channel at Kilai-Vembākkam in Vadagarai-Vallanādu by Gaṇapati-Reddi for the merit of his mother. Gaṇapati bears the titles "Jagadobbaganda, Ja[ga]dagōpāla, the constructor of a flight of steps to Śrīparvata, *Andhradēśanātha*, the lord of the throne of Addaṅki, *Valudilampattusihāpanāchārya*," etc. The genealogy is traced from Vēma-Reddi of Vellaichēri-*gōtra* whose brother was Mallā-Reddi and whose son was Māchama-Reddi from whom Gaṇapati-Reddi was descended. In paragraph 69, part II of the *Annual Report* for 1912, is mentioned Annā-Reddi, the son of Mallā-Reddi. But the present record mentions Māchama-Reddi, the son of Mallā-Reddi. Evidently Mallā-Reddi had two sons, Anna and Māchama.

96. A certain Titta or Tittāra-Pillai is mentioned in three records coming from Conjeeveram. No. 101 of Appendix C mentions Tittāra-Pillai as the agent of Sāluva-Nāyaka while in No. 57 of the same appendix he figures as the agent of Raghunātha-Nāyaka. One inscription from Gōvindavādi (No. 39 of Appendix C) registers a gift of land for the merit of Tittā-Pillai. Two records of Achyutadēva-Mahārāya (Nos. 238 and 242 of 1910) mention Tittāra-Pillai in Śaka 1455. It seems possible that both these persons are identical and that Tittāra-Pillai was some officer under the local subordinates of the Vijayanagara king Achyutadēva-Mahārāya.

97. The *Hanumadvimśati* of Ēṭṭūr Tirumalai Kumāra Tātāchārya, the spiritual *guru* of the Vijayanagara king Veṅkaṭa I, which is mentioned in No. 651 of 1919 from the Varadarājasvāmin temple at Little Conjeeveram is engraved on the walls of the Tātāchārya—his inscriptions repeated. Āñjanēya temple at Ayyaṅgarkuḷam in the Conjeeveram taluk (No. 93 of 1923). No. 94 of Appendix C which records his construction of the Kalyāṇakōṭi-*vimāna* and the gift of several *vāhanas* to the temple by the same *guru* is again the same as No. 475 of 1919 from Little Conjeeveram. His agent Kōṇēṭi-Ayyaṅ is mentioned in an inscription at Madhurāntakam (No. 408 of Appendix B).

98. Of the Nāyakas of Tanjore Achyuta Vijayarāghava-Nāyaka (No. 461 of 1922) and Raghunātha-Nāyaka (No. 460 of 1922) are mentioned in the inscriptions at Pāpanāsam. A certain Chennappa-Nāyaka of Dāmaral is mentioned in an inscription (No. 95 of Appendix C) from Ayyaṅgarkuḷam. It will be interesting, in this connexion, to note that Chennappaṇam or Chinappaṇam, i.e.,

Madras, is associated with the name of this Nāyaka. Chennappa from whom the present Raja of Kālahasti traces his descent held as *inam* the village of Dāmal in the Conjeeveram taluk. It was Dāmarla Veṅkaṭādri-Nāyudu, the son of Chennappa that gave Madras to the East India Company which was confirmed by the Vijayanagara king, Rānga VI in 1645 A.D. Mr. Sewell in his

"List of Inscriptions and Sketch of the Dynasties of Southern India" (Vol II, page 183) states that when giving the land to the company, "the Polegar stipulated that the new settlement was to be called Chenna-pattanam after his father Chennappa or Chennayya-Nāyudu." Dāmarla Venkaṭādri's desire to perpetuate the name of his father is evidenced by three inscriptions on the bund of the tank at Narasamaṅgalam in the North Arcot District (Nos. 261, 262 and 263 of 1906.) They are dated in Śaka 1560 (A.D. 1638-39) and record that Venkaṭappa-Nāyaka built a tank at the village and called it Chenna-sāgaram. Mr. Love in his "*Vestiges of old Madras*" (page 346) points out that Chinapaṭam was founded by Aiyappa-Nāyak, the other son of Chenapa, in the name of his father. The same authority thinks it probable that Chinapaṭam was the specific name of the new fort and town which the English erected within the limits granted by Dāmarla Venkaṭādri-Nāyudu. One Koṇḍama-Nāyaka is mentioned in No. 59 of Appendix C. It is not certain whether he was the person of the same name that figures in Achyuta's records (Nos. 374 of 1912 and 386 of 1912).

99. The Gōlkonda sovereigns are represented by three inscriptions this year. An inscription on a slab at Puttēri (No. 131 of 1923) in the Conjeeveram taluk mentions Kōchchālamu Sāyabu, the manager to the agent of Kutumu-Pārsā of Gōlkonda. Since only the cyclic year Viśvāvasu is given in this record, the identification of this

The Golkonda chiefs.

Kutumu-Pārsā (i.e., Qutb Shah) becomes difficult. It is known to history

that the fertility of the Golkonda country, the world-wide fame of its diamond mines and the wealth of its kings roused the greed of Aurangzeb. In A.D. 1656 the Moghul prince made a treacherous attack on Abdulla Qutb Shah, the Gōlkonda sovereign, who fled to the fortress of Gōlkonda where he agreed to the terms imposed on him, one of which was to give his daughter in marriage to Sultan Mahammad with dowry and territory. A record of this Abdulla dated in Śaka 1586 (No. 80 of Appendix C) was copied this year at Ēkanāmpēṭṭai in the Conjeeveram taluk. This inscription registers a *cowle* given to the inhabitants who colonised the hamlet established in the name of Ēkanām-Khān Sāheb in Taṅgi, a village in Kāliyūr-nāḍu. Another inscription dated in Śaka 1580, Ānanda (No. 323 of Appendix B) from Dēvulacheruvu in the Chittoor district, mentions Hazarat Anāru Sāheb of Gōlkonda who was governing over the Gutti, Guramkonda, Chandragiri, Ghandikōṭa and other provinces 'when the reign of Vīra Rāmadēvarāya of Ānegondi had ended.'

100. A Moghul inscription (No. 130 of Appendix C) of the time of Hajaratu Ālaṁgīru-Pāchā Avaramgajēbu was copied at Puttēri in the Conjeeveram taluk. This inscription mentions that when Rajabu-Khān was the *Faujdār*, a grant of some land in the village of Puttēri was made by the residents and village officers to a certain Timma-Bhaṭṭa. The record from Burrakāyalakōṭa of the same emperor (No.

Moghul.

332 of Appendix B) dated in Śaka 1618, Īśvara, records the settlement of the

standard of measurement for land made for the village of Burrakāyalakōṭa by Ināyat-Khān, the *Naib* of Amārat Ayālat Panahā Mokarrabu Hazrat . . . who was ruling over the entire Karnāṭaka from his capital at Haidarābād and who was the *Faujdār* and Governor of Guramkonda. Amadatulla Ayyānamallika Abdulla Mahamada Rehana-Sāheba and his chief *Havaldār* at Ādavāni (Adoni) and Rāyachūru (Raichur) are mentioned in a record from Siruguppa in the Bellary district (No. 674 of Appendix B). It was in the reign of this Abdul Muhammad that Rājā Śrī Dalapati-Rāya of Siruguppa constructed in Śaka 1549, Prabhava, the bastion called "Hus-saini-burju". Another inscription dated in Śaka 1613, Prajōtpatti from Koṇḍa-marripalle in the Chittoor district (No. 299 of Appendix B) mentions the lease of certain lands given by the *Faujdār* Mirza Ājam Najaru Bēgu and the *Havaldār* Rājā Śrī Narasō Chandarsu-Pantulu on behalf of Khāne Dāyavanda Khāne Ājum.

101. A Persian inscription (No. 680 of 1922) on a slab in the mosque to the east of the Bazaar street at Hospet mentions that Ghafoor Khān of high lineage built the holy mosque in the Hijra year 1210 (—A. D. 1795) during the reign of the

Mosques with Persian inscriptions;

'Exalted' King Tippu Sultan. The Hijra year in the inscription is expressed by

the chronogram "Tughra" which, according to the calculations of "Abjad", gives the Hijra year 1210. Another Persian inscription (No. 82 of Appendix C) on a slab in the mosque at Tollāli in the Conjeeveram taluk states that the mosque was built by Muhammad Hussain in the Hijra year 1251 (A.D. 1835) expressed by a chronogram.

102. Gōvindavādi about 8 miles north of Conjeeveram was visited this year with the idea of securing inscriptions in the Dakshināmūrti temple. The prime importance of this village lies in the fact

Gōvindavādi and its inscriptions.

that it is the only place where there is a separate temple for Dakshināmūrti. The tradition is that god Dakshināmūrti wanted to visit Conjeeveram, but abhorring the idea of treading over the *lingas* with which Conjeeveram was studded, He preferred to stay away at Gōvindavādi itself. The temple at Gōvindavādi does not seem to be very old and in fact the cult of Dakshināmūrti seems to be of a late origin. Two inscriptions in this temple (Nos. 38 and 41 of Appendix C) refer to Yōgānandatīrthasvāmin, whose image is set up in the niche of the west wall of the *maṇḍapa* of this temple. The connexion of this Saint with the temple is not known.

103. Liṅgōji Saṅgarsu-Mahārāya, who was governing the entire Karnāṭa country, is mentioned in an inscription from Puttēri (No. 128 of Appendix C) in the Conjeeveram taluk. This inscription registers that Mahārāja Rāja Śrī Liṅgōji Saṅgarsu-Mahārāya renovated the temples of Ēkāmbaranāthasvāmin, Kāmākshīdēvī, Kachchhapēsvarasvāmin and Varadarājasvāmin at Conjeeveram. In this inscription

Liṅgōji Saṅgarsu Mahārāya.

he also claims to have extended the tank at Puttēri to provide better irrigational facilities to many villages by opening a new channel to feed it from the Pālēru river. A copper-plate grant dated in Śaka 1602, Durmati (No. 18 of 1917-18) mentions him as governing the Karnāṭaka kingdom from Penugondapattana as a subordinate of Akkanna, the Generalissimo of the Gōlkonḍa forces. His name is still remembered in Conjeeveram for his several meritorious acts such as the renovation of temples and construction of wells for Brāhmaṇas. The street in Big Conjeeveram that leads to the Sarvātīrtha tank is still known after him.

104. Pullalūr, about two miles east of the Railway station of the same name on the Arkonam-Chingleput line, is known to history as the scene of a battle between the English and Hyder Ali of Mysore. Only two sepulchral monuments about

Pullalūr and its monuments.

15 feet high on a base of about 5 feet from the ground commemorating the death of two soldiers, Captain James Hislop and Lieut.-Col. George Brown, now mark the battle-field. No. 44 of Appendix C copied from one of these monuments runs thus :

Sacred to the Memory
of
Captain James Hislop,
who was killed by a Cannon Ball
from the Enemy near this Spot,
The Field of Battle
27th August 1781;
while serving as Aid-de-camp to
Lieut.General Sir Eyre Coote, K.B.,
Commander-in-Chief.
His professional Abilities
And private Virtues,
were felt and acknowledged by all his
Contemporaries.